The Priest

Edited By Priests For Priests

May, 1955

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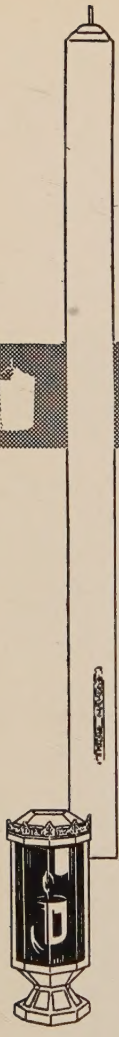

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"Utrum Monachi"

MOST people know the question allegedly often debated as a major issue — so the story goes — among medieval schoolmen: "How many angels can dance on the head of a pin?" Apart from the fact that this alleged question is always taken as ridiculous and as reducing scholasticism to hair-splitting logic and empty verbalizing, it is indeed true that the early schoolmen were given to logical exercises that might strike us as odd.

One must first recognize that such exercises were purely logical and used deliberately as such. This is no more ridiculous, then, than many a current high school debate in which sophomores hotly discuss world politics of which they are fundamentally ignorant — yet the practice sharpens wits, teaches discrimination, and gives insight into questions and sound methods of argumentation.

It would also, it seems, be doing something less than justice to the same scholastics to fail to realize that they could see humor in a problem cleverly stated; or to assume that the *magister* never smiled when he asked what we now know as a "loaded question."

In any case, we were reading

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Gilson's new *History of Christian Philosophy* (which is magnificent) when we came across another nugget to add to our collection. It was buried in the back of the book in a footnote; it was a topic for a disputed question. "Utrum monachi debeant esse pinguiores quam alii."

This one, we're sure, even that grim old bigot Professor Coulton could enjoy, without inflicting on his reader a dull deadening homily on the inanity of the Schools.

"Essays on the Priesthood"

WE recently received the latest issue of *St. Meinrad Essays;* this one, a volume of studies on the priesthood, was published in commemoration of the centenary of the Archabbey. The little volume of 100 pages, paper bound, ($1.00 a copy) is highlighted by articles from the pens of Their Excellencies, the Most Reverend Apostolic Delegate and the Most Reverend Archbishop of St. Louis, and introduced by the Most Reverend Paul C. Schulte, Archbishop of Indianapolis. We call it to your attention just at this time because the publishers have made a second printing available to the general public.

It is perhaps awkward to single out any special article as if that implied some disparagement of others, but two papers would be of general interest to our readers: that by Msgr. Clarke on "The

THE PRIEST MAY, 1955 VOL. 11, NO. 5

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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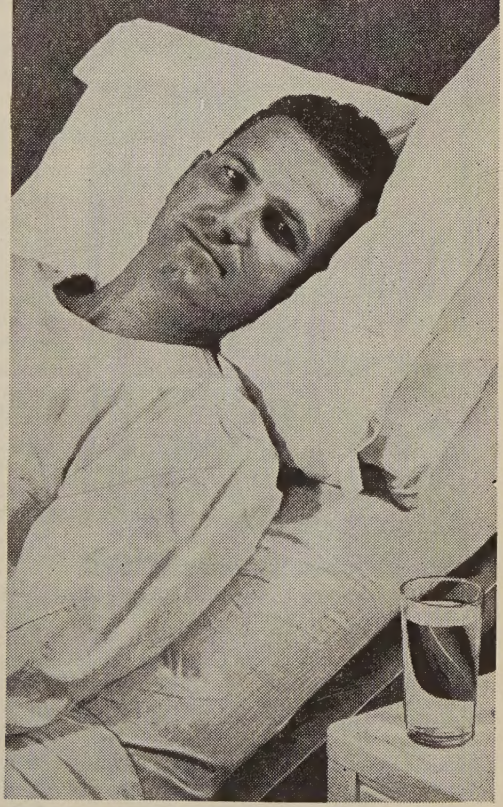

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Priest and the Sick and Aged" and another by Father Horrigan on "The Diocesan Priest as Teacher."

The first article is an excellent summary of pastoral duties; the second makes a point that perhaps we should bring to the notice of our seminarians. It used to be rather commonly said when we were in the seminary, "If I wanted to teach I would join an order." Father Horrigan makes the observation that the future priest now might be very well prepared for a teaching career. While he does not try to break down the figures as to the proportion of diocesan and religious priests he notes that eighteen per cent of the priests in the U. S. are now engaged in teaching. Father Horrigan speaks from his own knowledge — a priest of the Archdiocese of Louisville, he found himself majoring in philosophy at the Catholic University (as a fellow student of ours), is now president of Bellarmine College.

In the course of the article Father Horrigan shows some of the advantages the priest can bring to the teaching life and how well it fits in with the very notion of his priesthood. This latter idea he capped with the pronouncement of Pope Pius XI, "the priest is, indeed, both by vocation and divine commission, a chief apostle and tireless furtherer of the Christian education of youth. . ."

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SEEN any bloody operations lately on your TV? Jack Gould, writing in a recent issue of the New York "Times," raises the question whether the medical profession and TV broadcasters shouldn't meet at once to decide how far they can go. He complains of some horror movies he had recently sat through, presented in the name of medicine. One presented close-ups of rabbits and mice whose eyes had been infected with human cancer. Another was a childbirth movie, with the infant held up in front of the camera even before the placenta had been washed off. The third was a special report that offered an operation for the removal of a diseased aorta.

We have ourselves heard doctors complain about this sort of thing. The aim is good; but the results are at least doubtful. People have a sufficient dread of operations without undergoing them vicariously; and most people do not have their fears abated by seeing it done on the other guy. The doctor may forget that for the most part he alone has sufficient background to understand what is really going on and medical producers might well recall the uneasy moments they had during their own first days of medical school.

At the opposite extreme, other doctors are complaining about a widespread abuse that exists in popular magazines and the daily press. Here the result is an attitude of naive and undue optimism. Medicine makes news today but that is no license for distortion

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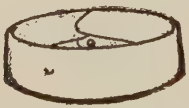

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and the raising of false hopes. Paul de Kruif used to promise almost a miracle a month for "Reader's Digest" and he seems to have set the pattern for the rest. True that the wilder accounts are generally nailed down by the AMA, but who ever hears of the denials? If what is reported regularly in the press were half true one wonders how the same papers manage to keep their obit columns filled!

Liberals?

WE picked up the evening paper to find that forty-seven well-known Americans who call themselves "liberals" have urged President Eisenhower "to take immediate steps to extricate the United States and the world from the present menace of war in the Formosa Strait."

The problem of what to do about Formosa, we confess, is a very difficult one, particularly at this late date. We find, however, that it is considerably complicated by any suggested plan proposed in the name of liberalism. Some of the "liberals," so-called, who signed this letter to the President are Mrs. Franklin D. Roosevelt, Norman Thomas, the veteran socialist leader and perennial candidate for president; Elmer Davis and Dr. Reinhold Niebuhr. It might perhaps be just as well to call these people "liberals" as anything else. In all, the forty-seven represent every shade of opinion from out-and-out socialism to sheer confusion. Some of them, naming no names, have helped put us into the present impasse about Formosa. Some of them have no con-

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cept of the Natural Law and some of them are merely political hangers-on.

Liberalism means all this and embraces contradictions simply because it seems to have lost all meaning whatsoever. At one time, when it still had a meaning, it denoted a school of thought that over-emphasized self-interest and individualism. This is what modern Popes condemned in several famous encyclicals. At another time, when it still had a meaning, Cardinal Newman saw in it the great enemy of the truth. Today a socialist like Norman Thomas, who is the complete antithesis of Adam Smith and the classical liberals, seems to glory in the same name. One of the leading Protestant theologians of our time, a respectable thinker in his own right, now finds himself listed in this group of liberals.

It seems to us that the safest thing is simply to drop the term and to say what one means. Unfortunately a lot of "liberals" couldn't do this.

London "Universe" Please Copy!

WE are informed that the London *Universe* was away off in its information on Fr. Daniel O'Sullivan which we quoted in our March issue.

They had him editor of the San Diego *Southern Cross,* when actually he was only with the paper

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Correspondence

Correction

PERMIT me to suggest a correction with reference to "Odds & Ends," page 172, March, 1955 issue of THE PRIEST.

There seems to be some confusion, perhaps due to the condensation of the probably lengthier article by Father Goethe:

Father Joseph Grendel, S.V.D., was not connected with the Catholic University of Freiburg, but he resided in Rome as a member of the General Council of the Society of the Divine Word and as Consultor of the Holy Office. However he had been sent by the Holy Father to Germany to arrange with the Hierarchy matters in relation to the course to be followed in accepting former Protestant ministers as converts to the Catholic faith and for some eventually into the Catholic priesthood.

However, the well known Father Wilhelm Schmidt, S. V. D., founder and director of the Anthropos Institute and thus connected with the Catholic University in Freiburg, Switzerland, was much instrumental in furthering the cause of Father Goethe and his fellow-convert-ministers-priests in Germany.

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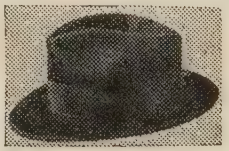

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For Our Altar Boys

I NOTICE on page 146 of the February PRIEST you're welcoming letters on the subject of what's being done for altar boys.

In 1938 the late Father Francis Benz, a diocesan priest of St. Paul, founded the Knights of the Altar, a nation-wide society for altar boys, with the approval of Archbishop Murray. Headquarters of the K of A, as the society is popularly known, were moved to Notre Dame in 1948 when the Holy Cross Fathers purchased "The Catholic Boy," official organ of the K of A.

At present there are K of A units in 1,661 parishes — well over 90% of these units in the United States. Though we do not know the exact number of altar boys affiliated with the society, we issued 11,884 membership certificates in 1952, 16,589 in 1953, and 17,466 in 1954. This would indicate that about 46,000 altar boys have been enrolled during the past three years.

Every month "The Catholic Boy" devotes a half-dozen pages to the special interests of altar boys. The K of A section always includes an inspirational article, an altar-boy cartoon, a listing of the new top officers in various units and as many pictures of K of A groups as space permits.

Continued on page 418

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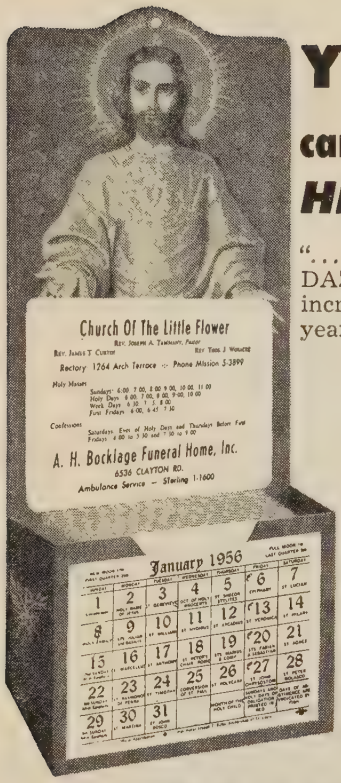
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The Priest

THE PRIEST MAY, 1955 VOL. 11 NO. 5

Editorial Comment

Education For All

THERE is a fine ringing sound about "Education for All" that has had a lot to do with making it a popular slogan at least in the United States. So, too, with that other heart-warming motto "Education for Democracy" which, incidentally, as employed, is a very nearly synonymous expression. Put together, they imply that everyone be given equal educational opportunities and that when all have been jostled together in the Melting Pot that is America, each will eventually rise to the top, seasoned to the same taste. The citizen, thus soaked in all the right attitudes, will see to it that the pot keeps boiling for others, in an automatic s e l f-perpetuating progress. Possibly this is what Dewey meant by his enigmatic observation that "There is nothing to which education is subordinate save more education."

Be that as it may, who would choose to be found out an enemy of Education or an enemy of Democracy any more than he would care to attack the Brotherhood of Man or assail the essentials of the famous, if now slightly silly, Four Freedoms? Every one is against sin, too!

Each age has its catchwords by which men live. The Nineteenth Century was most of all fascinated by the idea of Progress (always capitalized — like the name of a minor deity). Darwinian biology (itself philosophically neutral, or better, irrelevant) was made to serve at its altar. So Dewey, looking back, read into it "a mode of thinking that in the end was bound to transform the logic of knowledge and hence the treatment of morals, politics, and religion." Change "becomes the measure of reality" which again is optimistically equated with growth and progress — though a cancer is growth, too.

True that one might make out as plausible a case for the

pessimism implicit in Darwinian evolution by dwelling on the struggle for existence in which only the "fittest" survive, where fitness reveals itself as ruthlessness. Darwinians of a different persuasion saw this, as Nietzsche makes plain. Here, too, is Tennyson's "Nature red in tooth and claw." Scientific biology in either case is the first victim of naive philosophizing.

Perhaps because the educator has to be something of an optimist to face each succeeding generation of students, the long hours and the short pay, it was the D e w e y a n interpretation (and Spencer's, earlier) that won out in education. The result has been an almost universal, placid, rather limp, acceptance of the omnipotence of Education built on Change and Democracy — three ill-defined terms but absolutes, for all that, and reverently capitalized.

Dry Rot

That such an easy dogmatism should be challenged at last was inevitable, n e c e s s a r y, and wholesome; for, as historians have pointed out, the universal acceptance of any social attitude is generally the sign of its decadence. A kind of dry rot has set in behind an imposing facade. The radicals unwittingly have been transformed into the conservators of t h e i r newer orthodoxy. Under attack they react according to a pattern: they do not re-think their terms or meet objections head on, for they have lost the vitality of youth. Their weapons are volume and pitch: whimpers and querulousness or screams of "Blasphemy!"

It is this phenomenon which lends added interest to the already interesting current attacks on what goes rather loosely by the name of Progressive Education. What is happening, simply, is that people are begining to make their own appraisals of the educational system they have been taught dumbly to adore. The average man finds that his son can't spell, nor can his daughter read, the executive who dares not entrust decisions to subordinates who, though perhaps highly competent with a slide rule, are fundamentally illiterate; the intelligent newly-elected member of the school board who is bold enough to take his job seriously by looking inside the big beautiful building dedicated to Democracy — these make up the rank and file of the latest heresy to affect education.

Our magazines are full of news about education these days. One national magazine with exclusively a popular clientele ran a series of three long articles written by a special reporter. The theme was that American education "has drifted into the gravest crisis in its 300 year history." Somewhat onesided, perhaps, at its worst,

it was a long hard tirade against abuse: courses in salesmanship, dancing, life-adjustment, effective living, glee club, fashion designing, first aid, stagecraft and cooking classes for boys were laughed to scorn. What had happened to reading, writing and arithmetic? The maxim of Headmaster McKim of old *Boston Latin* was neatly justaposed to the principle of William Miller of *Denver Manual High.* One said, "We're terribly old-fashioned. We insist our boys work hard." The "modern" educator averred, "Anything that is a learning experience is a credit course."

Enemy of the Schools?

A great deal of emphasis was laid on the opposition parents ran into when they dared to criticize. A father in St. Paul who led an attempted local reform was accused of being a crackpot, a paid agent, a Fascist. His own child came home from school one day and asked, "Daddy, are you an enemy of the schools?" An associate of his, a mother in Robbinsdale, near Minneapolis, was pestered by anonymous phone calls of much the the same tenor, finally told that because of her "my little girl didn't have a friend left in the school." A third parent summed up his experiences thus: "We found out what many other parents have found out when they tried to make their voices heard by school authorities. We found that schools no longer belong to the people, the parents, the tax-payers who foot the bills."

Something of a minor classic in the field is Mortimer Smith's *And Madly Teach,* a book which grew out of the author's own experience. As a member of a school board in Connecticut he had his eyes rudely opened, and he set down in a sharp, witty, but deadly serious, little book what he found wrong. Canon Bernard Iddings Bell, a persistent and acute critic of current evils in education, contributed the Preface. He made the point that "American education is so defective in theory and practise as seriously to threaten the long continuance of the way of life to further which this nation was founded." Mr. Smith, to be brief, established this thesis with his own experiences.

Smith has more recently followed up his case in *The Diminished Mind,* aiming to show that "Social Reconstructionists" (there are no more school marms?) purpose to make the schools an agency for insuring not democracy but dead and stultifying equalitarianism, a kind of collectivism ruled in fact by an elite professorial class. Joining Smith in the fray is Russell Kirk, author of *The Conservative Mind,* and *A Program for Conservatives* both reworkings of the Edmund Burke vein, who trains his guns in

Academic Freedom on "the educational levellers," the "professors in politics" and the "administrative tyranies" while he makes an eloquent plea for the tradition of Plato's Academy and a reverence for truth.

Perhaps the most recent blow to persistent complacency is the publication of Rudolph Flesch's *Why Johnny Can't Read.* The wide recognition the book has received will undoubtedly get it into the hands of the public as it has already been brought to the public attention. Flesch's contention based on his own investigations (which anyone can easily repeat in part) is that the "whole" method of teaching reading is basically wrong in that it makes children memorize, not read at all. Gulping down whole words without the ability to analyze into syllables, the child mistakes *was* for *saw, then* for *when,* and fills in a blank in his recognition with whatever he can think of — *want* will do for *need* if it makes sense. It isn't reading at all. Yet, says Flesch, educators refuse to face the problem. One blames poor eyesight; another, more psychiatric-minded, suspects an Oedipus complex; and sociologists look for a broken home.

"Philosophy of Barbarism"

Now that the time has come to ask what "education for all" can mean, Professor Douglas Bush of Harvard completes it by adding that it means "education for none"! Writing in the New York *Times,* he lays the blame on Dewey's "philosophy of barbarism"; and, since he is an English professor, not a professional educator, he knows how to define clearly—

> "If that phrase seems unduly harsh, I may say that I have in mind Dewey's hostility to what he regarded as leisure-class studies; his anti-historical attitude, his desire —intensified in his followers —to immerse students in the contemporary and immediate; and his denial of a hierarchy of studies, his doctrine that all kinds of experience are equally or uniquely valuable; and it would not be irrelevant to add his notoriously inept writing."

For Dr. Bush, whose splendid avowal of classical culture we would like to quote at length, the answer lies partly in restoring the colleges to college-work level, in seeing to it that lower schools do their duty beforehand. He is clearly impressed by the awful fact that we have only too often made high schools of colleges; colleges of universities.

Not that all this is new. What strikes us is rather the fact that the time seems to have come at last when such things can get a hearing. Actually, it was over ten years ago that the New York

Times conducted its enquiry into the historical backgrounds of college students. It found that 25% of 7,000 did not know that Lincoln was President during the Civil War; 30% did not know that Wilson was President during World War I; 84% could not name two contributions made to American life and thought by Jefferson.

This picture contrasts strangely with the one given by the NEA, for example, in that of its latest bulletin about the greatness of the school system, its magnificent and unique contribution to the American way of life, and all the rest (cf. THE PRIEST, March, 1955, p. 186). But perhaps the NEA reads only its own publications.

Dogmatism

Certainly, whether or not this be true, NEA does not welcome criticism. And, in general, public education tends to resent alien appraisals while quick to make them regarding other bodies who dare to educate. Such thin-skinned sensitivity is probably the result of its own dogmatism; objections are met only with sound effects; they are not scanned, they are scorned.

Representative Shafer met with this phenomenon when he tried quite fairly to weed out suspect radical socialists and communists from the public school system the more to establish the system itself as a force for good. (*Is There a "Subversive" Movement in the Public Schools?* — a speech in the House of Representatives, March 21, 1952.) He referred, he said, "to the attitude of hypersensitivity, resentment and hostility to criticism of the schools verging upon a persecution complex, which has even produced a blanket denunciation of critics of the schools as 'the enemy.' It is not an exaggeration to say that educational officialdom has declared an open season on critics of the schools." Yet he made no charge whatsoever against public schools as such — nor do we — though he pilloried some who hid behind its cloak of respectability. He was an official representative of the government, duly elected as such, committed by oath to the discharge of his duties.

Flesch will feel the enmity of not a few in his turn, even if he is not one to care particularly. We ourselves were amused (no more) to find one of our Sisters taking him to task in the next issue of *Time* Magazine by raising the issue of intelligibility in reading. "Ability to spell a word, or to pronounce a word, is no guarantee that the child can get the meaning of the word," said Sister. Let Flesch deny *that,* we thought smugly!

Dr. Bush found a parcel of letters awaiting him, too. The New York *Times* ran some of

them. He was called a snob, in effect. Someone rejoined that everything he said had been said before—hardly a crushing indictment to our way of thinking; almost an unintended endorsement. Several letters did raise interesting points and suggested that elaborations and clarifications of some items were in order. We think that Professor Bush would agree, since he had only so much space at hand. Still we would like to see what *The Times* did not run and what letters Bush got privately; and we would like to hear some of the things said not for publication.

The experience is a common one. Legislators at a lower level than Shafer meet up with it in State Legislatures, finding sudden opposition in unexpected turns, or troubles in the primaries. Men like Smith and Kirk come in for their share of denunciation. *Collier's,* the medium for the three articles we cited earlier, made enemies.

Here what is also encouraging is that the "little people" agree with the criticism. Mothers and fathers, who sometimes struggle realistically to get an education for their children, are the most ardent proponents of "education for all." Only they do mean education! They do not want to sacrifice, only to find some kind of part-time recreation program made available for their kids. They know the benefits of genuine education, sometimes because they are painfully conscious of their own lack of it and the price they have paid for a deficiency.

Centuries of Experience

Some others of us are interested in the problem for our own reasons. Perhaps we are tired of repeating high-school work at the college level with so-called "Freshman English" courses that involve simple grammar and even basic spelling. Perhaps we think we are wasting our time on students *pushed on us* for matriculation, who might be far more valuable citizens if equipped with a good solid secondary education. Maybe we know something of European education and feel ashamed at the mockery of it all we have to share in. If we have some sense of history and have done a little elementary reading in the classics, we wonder how a world literature in a dozen languages can be considered irrelevant in practice for the formation of a new generation; we see a tragic loss in the repudiation of centuries of "experience" — to use a popular twisted word.

One may even get philosophical about it all. America is nothing new in itself. It is the slow patient growth out of the past. So far as it represents something valid, it is the amalgam of ancient elements. It is Juda-

ism; it is Greek; it is Christ redivivus. It had a kind of birth at Runnymede as well as at Bethlehem; and Monticello entered into its being, as did Philadelphia.

What hurts is that the retrogressive (not progressive) educator would eliminate all this. The novelty he contributes is sheer indomitable ignorance. Of course he is confident. Only the wise can suffer moments of hesitancy and doubt. Doubt, to be worth the name, implies a confusion in the presence of an embarrassing wealth of choices. Asses are not doubtful about hay; but there are different answers to the question: What is the Summum Bonum? Should some modern educator chance on these lines, we translate — *Summum Bonum* is Latin (a dead language) for *Highest Good.*

The simple answer — Education for all — is entirely too simple, since it involves what used to be known as a "fallacy" in Aristotle's and St. Thomas Aquinas' time, a begging of the question. One would then ask: What is education? and the ensuing debate might well be furious. (St. Thomas himself, by the way, would seem to deny that everyone is capable of advanced education.)

In those days, surprisingly enough to 1955, issues could be debated, not merely referred to the President's office or the Dean's. Dewey and Kilpatrick and Childs and Brammeld had not yet appeared hopelessly to confuse the notions of indoctrination and authority and academic freedom. In their innocence as men of the "dark" ages, they just went ahead feeding the light, as they argued whether or not God had created in time, or whether, philosophically speaking, the soul was immortal, or how much credence should be put in Ptolemy's astronomy.

They were educators, *par excellence.* They were, first of all, searching for the truth themselves — and truth came first, not politics or professionalism. Then they were engaged in disseminating it and, here, dissemination came first. The quest was too serious and time too short for frills and furbelows. The tone is set by old Bishop Wykeham's perennial warning to the scholars at Winchester: "Aut disce aut discede, manet tertium, caedi!"— G.J.G.

Bless Us, O Lord

In Mamaroneck, New York, the various clergymen of the city have arranged with merchants to put Catholic, Jewish, and Protestant prayers on the menus of 30 restaurants, lunch wagons, and grills.—**Ave Maria.**

Am I A Cradle Robber?

Joseph Gunning, S.V.D.

The case for the minor seminary

MY spirits were riding high despite the letters I had been receiving all year (my first as vocational director) reading in part, "I want to be a priest very badly and go to your seminary, but my pastor tells me to finish high school at home first then think of going away to the sem." Yes, my spirits were high because about 50 boys had written in asking for applications to enter the minor seminary. (We are talking about high school minor seminaries.) That was something to be happy about. But as August rolled around and the applications failed to return I began to worry somewhat. What was wrong? I hopped into my faithful companion of 35,000 miles, my "chevvy," and put on another 5,000 visiting as many of those boys as possible. To my dismay, half of the 50 had been dissuaded from returning the applications because "they should finish high school at home."

During the vocational institute at Notre Dame last August those same high spirits were given another dousing of cold water when an eminent American theologian got up before a large group of us vocational men during an evening conference and told us he didn't believe in the value of minor seminaries, and further, on being opposed, that the writings and spirit of the Church down through the ages didn't apply to the United States in this regard. And to think that I was so naive as to think that that spirit was to be found only among discouraged priests who had had the bad luck of having some of their boys come home from the minor seminary!

The next years of work visiting pastors, sisters, and schools in search of the Chosen of God really opened my eyes to the extent of this attitude toward budding vocations. My work really became sickening at times. Everywhere it was the same, from the bottom of New Jersey to the tip of Maine. "The boys are too young—they don't know what they are doing—their parents need them—if a boy has a vocation he can't lose it (sounds like heresy to me—and that from priests)—do you really think they are set on their vocation? — times are changing—a good home is better than the minor sem—your Society is wasting good time and money, Father—you missionaries are always welcome, but the kids had two talks already on vocations. Won't you come back next year?—the boys

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A vocational director for his society, Father Gunning lives at St. Francis Xavier Seminary, Island Creek, Massachusetts.

should go to dances and try enjoying life first (I thought enjoying life came naturally to everyone. You don't have to try it. The test should be the other way around—go to the sem and see if you can get along without the girls!)—I don't believe in the type of hot-house priests that the minor sem produces, etc., etc." ad nauseam!

"A Serious Mistake?"

Why, one morning as I was divesting after Mass I heard a timid knock behind me. Looking around I saw a Sister with a questioning look on her face. "Father," she began in a halting way, "I have a serious problem." Visions of a case of scrupulosity flashed across my mind and then I heard the question, the 64-dollar question if you will: "Would I be making a real serious mistake if I were to advise my nephew to enter your minor seminary this coming September to study for the priesthood?" She didn't say "serious sin" but she might just as well have said it.

After regaining my equilibrium I assured her that she would not, at least in my humble opinion. During the rest of our conversation she revealed that practically all the Sisters of that community thought it unjust to send a poor tot of only 14 away from home to study for the priesthood under the guidance of the best picked men in the priesthood, our minor seminary prefects and professors. Another Sister was against boys going away so young because she remembered how lonely she and her mother were when her brother went away to become a very happy and successful religious priest. Selfishness, that is what it is!

Vocational Directors of religious communities over the countryside will agree with me, I think, when I say that this spirit is our greatest obstacle nowadays in our search for vocations. Is it perhaps not the very key to our lack of vocations? Everyone must admit that there is a lack—a terrible dearth of missionary vocations in this gigantic country of ours. This year the Catholic Directory gives an increase of only 300 major seminarians in religious communities in this country. If we break that down into the numerous communities and dioceses we can almost say that this country is standing still when it comes to growth of missionary and vocational zeal.

These figures hurt at a time when we should be preparing to take on the burden of missionary work for the future. What is to happen when the countries behind the iron curtain are opened up for mission work, say ten or twenty years from now? What about the mission countries that will need us so badly? Will we have the priests? Not at the present rate we are producing them. The United States supplies a tiny five per cent of the total missionary personnel in the world.

"Too Young!"

Yes, we are worried about vocations, but in what article on vocations have you ever read of this problem that I'm talking about at the expense of my neck? Parents are blamed in every article, but are they not the ones who quote Father XYZ to me as saying, "Don't let him go because he is too young." Some parents tell it to me defiantly as having the Church's backing for their downright selfishness. Some say it in a mystified way. They seem to be thinking, "I thought priests could not be wrong on spiritual matters like this, but here is this strange vocational priest at the door trying to steal my boy away, and Father Curate is telling me to beware of him. Two priests fighting one another? What a scandal!"

And I—well, not wishing to overthrow respect and authority, I propose my arguments weakly and meekly and slip out the back door. I won't say that boy has been lost to the priesthood; I'm only proposing a very perplexing problem of my own. Are we perhaps wrong in our minor seminary setup? Are perhaps the times really changing vocationally speaking too? Are the pastors, Sisters, and religious, too, who think that boys are too young at 14 to enter training for the priesthood perhaps right?

On the other hand who is to know what is to happen to Johnny as he goes through high school? Will he fight the good fight and overcome all the dangers besetting him, clawing at his high ideals of the priesthood and a life of sacrifice for God alone? We all admit if he does overcome them and goes away to the seminary having overcome all the moral pitfalls he will certainly be tried and tested material for the priesthood. No one doubts a greater percentage of these boys will persevere on the road to the grand calling, but what about, let us say, the hundreds who didn't get over the pitfalls? What about those who, with the protection the minor seminary gives, would have gone through to the priesthood and made good and holy priests? We will never know that intangible number on earth, but I am very, very curious, and it's going to be one of my first questions when and if I get to heaven. Isn't it a pretty well tried and tested principle that we should avoid the occasions of sin and temptation? Certainly this applies to young boys with a tender shoot of a vocation budding in their hearts, too.

A Presumptuous Suggestion

I think that we are being presumptuous to recommend that such a boy be put right into the battlefield of the world and expect him to come out unscathed, or spiritually alive, for that matter. We don't say the best way to make soldiers is to take them out of the factories or off the streets and put them right

into the thick of battle. No, we train them first, and that is what we must do with our priesthood material. Any priest who has heard confessions of high school boys, with just a little thought will see the folly of such a system. Or are we to use the Darwinian theory of the survival of the fittest in our selection of priests? The spirit of the Church has never been that and is not today.

I am not an authority in any great sense and can therefore offer no irrefutable arguments to prove my point that youngsters should enter the seminary early. Irrefutable arguments would be the theme of a good thesis for some budding doctor of morals who has the time to search into the statistics of the matter and find out if these "hot-house religious priests" wilt so easily, what percentage of our missionaries in the field were once minor seminarians, etc.

But really, does it seem sensible to expect vocations to bud and grow in an environment where high school boys must, at the expense of being called queer, play with fire for their vocations in the mixed social parties and dances conducted by practically all high schools from the ninth grade on? Can we expect vocations to bloom in the hearts and minds of boys who have every conceivable sense-pleasure given to them by the use of the family car, television, radio, and allowances I used to consider a week's pay? Can we really expect a genuine spirit of sacrifice to flourish in such an environment? And, after all, vocations will flourish only to the degree in which the spirit of sacrifice flourishes. Grace is strong but, after all, it builds on natural virtues and reason.

The American Paradox

In an age which says youth knows too much for its own good, many of us in the Church are saying that a youth of 14 is too young to know how to serve God in a high way, a sacrificial way. For example, a priest who wrote a classical book for high school boys now claims that the same book is read understandably by grammar school boys. Yet, in the next breath, he says that American boys are not mature enough for the seminary at 14. I'm confused with that kind of reasoning. The same contradictory thinking prevails when we rant and rave about the morality of our teenagers and about juvenile delinquency and then with the next breath tell our youths to go out among the devilish roaring lions and be brave. To be brave the saints ran away from temptations when they could. Or are American saints different? Did I hear someone ask, "What American saints?"

Judging the whole field from my own small piece, therefore, there must be thousands of boys being dissuaded from serving God immediately just when their fervor is strong, pure, and virginal. We say that one in ten to fifteen minor seminarians

perseveres to the priesthood. Supposing the law of averages holds in this matter, I would say that three priests just in my sphere of activity were denied to the Church last year. Multiply that by about two hundred vocational directors, and a couple hundred for the cases we never hear about and we have about 1,000 priests a year being lost to the Church. And then we have the nerve to wonder why vocations are scarce?

I suppose many will accuse me of mathematical gymnastics in the use of those figures. But in answer I will ask them to show me the vocational director who doesn't have such aborted vocations on his list. Why not bring this problem out into the open at our vocational institutes? Are we afraid to hurt feelings? When has the Church ever been afraid to hurt feelings when its very existence depended on doing that very thing? Kill the priesthood and down goes the Church. That is the motto of the Communists. Why should we of the Royal Class do that very thing ourselves? Maybe you can tell me . . .

Practical Piety

In setting about the work of reconstructing the social order we will find that the situation facing us calls not so much for sweeping economic changes and new political forms as it does for a profound change in our spiritual outlook. Where we are continually concerned with our own selfish interests, we lose that intensification of religious life which prompts us to be concerned with the plight and problems of our fellowman. By renewing our spiritual life with prayer and penance and by rededicating ourselves to the principles which underlie that life, we will have taken the most effective step in restoring order to our troubled world. Here the work of the Church is not only inspirational but practical as well.

—Cardinal Spellman quoted in **The Catholic Mind**

Serenity is the sheen of order, and the saints were serene because of the integrated lives they led. Not only was every energy in the same direction, but every outward action tallied with the inward principle. All for God and nothing out of place. Why we get harassed is because not everything is for God, and because there are usually a few things out of place.

—Dom Hubert Van Zeller in **We Die Standing Up**

The Oldest of the Cardinals

Claiborne Lafferty

A sketch of Cardinal Verde

ALESSANDRO Cardinal Verde is the oldest of the Cardinals both in age and length of time in the Sacred College. Next spring he will be ninety. He was created a Cardinal by Pius XI in 1925, two years before his nearest rivals, Van Rooey of Belgium and the controversial Segura of Spain.

Most of his priestly life has been spent serving on the Sacred Congregation of Rites whose main business is passing on candidates for beatification and canonization. He has lived with the saints. Right now he may not bother to remember what day of the week it is but he has stored in his memory every detail in the lives of the many saints whose causes he has promoted. His thoughts are with his friends who will be waiting for him on the other side.

Cardinal Verde is not a Bishop. He was a Monsignor when elevated to the Sacred College and took his place among the Cardinal Deacons. He was assigned the prefectship of the Congregation of Rites. After several years of that he decided he was growing old and had better release the work to a younger man. He has seen four successors.

After more than ten years as a Cardinal Deacon he availed himself of his privilege of opting to go into the ranks of Cardinal Priests. Among them he was entitled to seniority from the day he received the Red Hat. Because of his early creation he went immediately close to the top. Since then his elder confreres have all died so that he is now first in the Order of Cardinal Priests.

That honor, among other things, requires him to administer incense to the Holy Father at Papal Ceremonies. Masters of Ceremonies are always at hand so he blithely steps forth holding out his arm for one of them to take hold and steer him straight. On one occasion his assistant was a little slow. The Cardinal tumbled down three steps. There was a horrified gasp from the Diplomatic Corps in front of him but the old man is plump and promptly bounced back on his feet, going on as though nothing had happened.

Retailored At 87

He lives at the Villa San Francisco, a residence hall run by German Franciscan Brothers. He was their first guest. A Brother is on daily duty in his apartment to serve his frugal meals and to keep his silks and laces fresh. Verde thought his robes were showing wear so at the age of eighty-seven he

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Father Lafferty is studying in Rome.

bought a complete new outfit. That is quite a large order. A Prince of the Church must not only have an enormous number of red clothes but just as many purple ones as he goes into that color during Lent and Advent. Only his sash, his skull-cap and his biretta remain scarlet at those seasons.

To show that His Eminence is at home, a member of the Sacred College leaves his red biretta on a table in the hall. When he goes out it is hidden from sight. Cardinal Verde is very particular about that. These days he rarely leaves his quarters except on Monday when the Congregation of Rites meets or when the Pope is to appear. Formerly he took a walk around the neighborhood every day but now he limits himself to a stroll in the garden. He steps outside exactly at four o'clock. He forgets all about his biretta on its table until he gets back. Woe to the good Brother if he has neglected to put it away.

The Canonization of Saint Pius X meant a long walk for those in the procession. They assembled in the Sistine Chapel, came down the lofty Scala Regia, through the Bronze Door, out to St. Peter's Square and up the steps to the Pope's throne. When all was over they reversed the route. Cardinal Verde just made it back to the Bronze Door. In answer to his cries to the Madonna for help, a Swiss Guard brought him a chair. He sank into it with a sigh of relief. His long-time friend, Archbishop Carinci, Secretary of the Congregation of Rites, came up to comfort him. The Archbishop is ninety-three. After a few moments of jesting over their age, the two spry Prelates mounted the long stairs arm in arm laughing at their own infirmities.

Sometimes the Pope uses a private elevator from his apartments to the floor of St. Peter's. It has a throne-like chair for him and just enough room for a Secretary on either side. After the first Mass in honor of St. Pius X, the Holy Father spied Cardinal Verde. He invited him into the lift and insisted that the Cardinal take the chair while he himself stood at one side. The elevator rose showing to the other Cardinals the Pope highly amused at the discomfiture of their eldest brother.

On a trip to Germany, Cardinal Verde was surprised to be greeted by a cheering crowd. He had to say something but he knew no German. He solved it by stretching out his arms, smiling broadly and crying at the top of his voice "Benedicamus Domino; Benedicamus Domino; Benedicamus Domino. Deo gratias; Deo gratias; Deo gratias." That was probably the finest talk heard in Germany in those days. The Nazis were in power.

One job he has that pleases him very much. He is Arch-

priest of St. Mary Major. That means that he presides at all important functions in that Basilica. During the Holy Year of 1950 he opened and closed the Holy Door. He was especially kept busy during 1954 for the Marian Year made that major Church in honor of Our Lady the center of devotion.

Rats!!

In the Philippines, especially in the Cotabato region, a plague of rats has been doing terrible damage to the crops. The situation has become so critical that it has been discussed at length in the Philippine Congress. Killing rats has become an act of patriotism and moreover farmers are paid two centavos for every rat bagged. The Church, too, has entered the battle against the rats, and Bishop Gerard Mongeau, O. M. I., has even issued a pastoral on the subject. Among the hardest hit by the scourge is the chain of Oblate high schools in Cotabato. Built literally from scratch (bamboo posts, bamboo walls, palm leaves) the high schools met with astonishing success. Among the student population were a sizeable number of Mohammedans — the closest that the Christians ever came to this people. Beginning with one Oblate high school in 1940, there are now fourteen high schools, four grade schools, two colleges. Everything was running smoothly; vocations were coming in ever-increasing numbers from these schools, so much that within ten years, four native Oblates had been ordained to the priesthood and a score of seminarians have been sent abroad to complete their studies. A novitiate has been opened and plans for a major seminary are under way. A half million Catholics are under Oblate jurisdiction and more than 8,000 students have been receiving Christian education each year. But, as a result of the rat invasion, some schools have dropped their enrollment by fifty per cent; vocations can no longer be financed; the apostolate of the press — the Oblates have been running the largest weekly in Mindanao — is hampered in its expansion program; and the many churches that need repairs must go untouched for years to come. Moreover the Oblates will have to tighten their belts. — **Mission Digest.**

"I think that the criminal flood is an inescapable result of our earlier failure to teach God convincingly to the youthful unfortunates who are our juvenile delinquents of today and who will be our adult criminals of tomorrow."

—J. Edgar Hoover, quoted in **The Catholic Mind**

Our Lady, Mediatrix of All Graces

Vincent A. Yzermans

Papal statements of the last century

DURING the past hundred years the role of Mary as Mediatrix of All Graces has been widely discussed and deeply examined by the theologians of the Church. In his pastoral letter of January 23, 1921 Cardinal Mercier informed his people that "for years past the Belgian episcopate, the Faculty of Theology of the University of Louvain, all the Religious Orders of the nation, have been addressing their requests to the Sovereign Pontiff to have the title of the Blessed Virgin, *'Mediatrix of all Graces,'* authentically recognized. His Holiness, Benedict XV, has recently granted to the churches of Belgium and to all those of the Christian world that will so request, a proper Office and Mass for the thirty-first day of May in honor of Mary Mediatrix." (Tanquerey, Adolphe: *The Spiritual Life,* Desclée et Cie., Tournai, Belgium, 1930, p. 85, n.)

Earlier in his pontificate the same Supreme Pontiff is reported to have stated in a private audience that "not merely the spiritual maternity of Mary, and her universal mediation, but moreover her actual intervention in the distribution of absolutely all graces can be defined without the slightest difficulty." (Husslein, Joseph: "All Grace Through Mary," *The Catholic Mind,* XXIV [February 22, 1926], p. 66.)

In explaining the nature of and the reasons for this universal mediatory role of the Blessed Virgin, Scheeben makes the following observations:

(1) First, her mediation in the granting of the very source of grace, which took place in the conception and birth of Christ, indicates that Mary was destined also for the universal and continuous communication of the flow of grace from this source as "aqueduct of grace." (2) It is further indicated by the fact that, by her cooperation in the sacrifice of the redemption, Mary conjointly obtained all graces. For it is evident that her heavenly intercession must be to Christ's interpellation in heaven as her sacrificial activity on earth was to that of Christ. So also the scope of her intercession must answer to that of her earthly activity, as Christ's interpellation to his sacrificial activity. (3) By her cooperation

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This is a condensed chapter of the booklet "The Popes Speak of Mary—1854-1954." It can be ordered at $1.00 from St. Helena's Guild, 1943 Palace Avenue, Saint Paul, Minnesota.

in Christ's sacrifice, Mary became the depository of the merits of the redemption for all mankind and for all times. In the first place she cooperated in imploring the Holy Ghost to hasten His descent upon the infant Church. Likewise, her continuous cooperation must hold as a normal condition for all future fruits of Christ's merits and for the action of the Holy Ghost. (4) By her cooperation in the redemption, Mary became the spiritual mother of all the redeemed. All the graces of redemption are specifically intended for the communication, the production, the nourishing, and the completion of the life of grace, and for this very reason Mary's continuous and universal cooperation is as natural as is that of a physical mother in the rearing of her children. (Scheeben, J.M.: *Mariology,* Vol. II, Herder Book Co., St. Louis, Mo., pp. 265-266.)

A Long History

Throughout the centuries the belief of the mediator role of the Blessed Virgin Mary has been consistently held by the faithful. Such distinguished saints as Bernard, Bede the Venerable, Robert Bellarmine, Bernardine of Siena, and Alphonsus Liguori have lucidly explained and vigorously defended the doctrine. In more modern times the Catholic universities of the world have vied with one another in explaining, defending, and petitioning for the definition of the doctrine of Mary as Universal Mediatrix of All Graces. The University of Louvain has singularly distinguished itself in this matter. Catholic periodicals also did much to publicize, explicate, and clarify the meaning and nature of the doctrine.

Most of all, however, the modern Popes have been the chief advocates of this doctrine. Every pontiff throughout the past one hundred years has written about Mary as Mediatrix of All Graces. With the same vigilance and zeal with which their predecessors developed and defended the doctrine of the Immaculate Conception, the modern Popes have defended and unfolded the doctrine of Mary as Mediatrix. This they have done so consistently and emphatically during all this time that in many circles theologians speculated about the proximity of the infallible definition of the doctrine. The recent overshadowing of this doctrine by the dogma of the Assumption, however, is a testimony to the divine guidance of the Church. It would seem more fitting to hold, first of all, Mary's bodily Assumption into heaven as a dogma of Catholic faith and only after that enhance with the dignity of a dogma the doctrine of Mary as Mediatrix of All Graces. Surely in this we can see the finger of God.

This article pretends to be no

more than a presentation of the chief citations from papal documents issued within the past one hundred years which refer to Mary as Mediatrix of All Graces.

* * *

The first reference is found in the dogmatic bull, *Ineffabilis Deus,* issued by Pope Pius IX on December 8, 1854. After defining the doctrine of the Immaculate Conception as a dogma of Catholic faith, the Pope pleads for the Virgin's intercession in the following beautiful prayer.

"We trust with the firmest hope and most assured confidence that the most Blessed Virgin herself, who, all beautiful and immaculate, has crushed the venomous head of the most cruel serpent and brought salvation to the world —who is the source of praise to prophets and apostles, the honor of martyrs, the joy and crown of all the saints, who is the safest refuge for all who are in peril, the most trusty aid, and with her Only-begotten Son, *the most powerful Mediatrix and Reconciler of the world,* and the most distinguished glory and ornament of Holy Church, and its firmest support, who always destroyed all heresies, and rescued the faithful people and nations from the direst calamities of every kind, and snatched Ourselves even out of so many perils rushing in upon Us—will be pleased to effect, by her all-powerful protection, that our Holy Mother the Catholic Church may triumph over all difficulties, destroy all errors, and may day after day become stronger, more flourishing amid all nations and places, and may her rule flourish from sea to sea and from the river to the bounds of the earth; and that she may enjoy all manner of peace, tranquillity, and liberty; that the accursed may obtain pardon; the sick, health; the weak, strength; the afflicted, solace; all who are in danger, help; and all who are going astray, may throw off their darkness of mind, and return to the path of truth and justice; and may there be only one sheepfold and one shepherd."

* * *

Pope Leo XIII has rightly merited the title of Pope of the Holy Rosary. He has written more on the devotion of the Rosary than any other single Pontiff of all time. Eleven of his 86 encyclicals alone are specifically concerned with the recitation of the Rosary.

In his letter of August 30, 1884, *Superiore anno,* he remarks that "we have a confident hope that God will at length let Himself be touched and have pity upon the state of His Church, and give ear to the prayers coming to Him through her whom He has chosen to be the *Dispenser of all heavenly graces.*"

In the encyclical, *Octobri mense* of September 22, 1891,

he writes: "With equal truth may it be also affirmed that, by the will of God, Mary is the intermediary through whom is distributed unto us this immense treasure of mercies gathered by God; for mercy and truth were created by Jesus Christ. Thus, as no man goes to the Father but by the Son, so *no man goes to Christ but by His Mother.*"

In the encyclical of September 8, 1894, *Jucunda semper,* Pope Leo makes his own the words of St. Bernardine of Siena: "Every grace granted to man has three degrees in order; for by God it is communicated to Christ, from Christ it passes to the Virgin, *and from the Virgin it descends to us.*"

Again, quoting the expressions of the Fathers, in his encyclical *Adjutricem populi,* dated September 5, 1895, Leo salutes Mary as *"our Lady, our Mediatrix, the Repairer of the whole world in ruins, and the Dispenser (Conciliatrix) of God's gifts."*

A year later, in the encyclical *Fidentem piumque,* Leo writes: "She it is from whom Jesus is born; she is therefore truly His Mother, and for this reason a worthy and acceptable *'Mediatrix to the Mediator.'* "

In his final Marian letter, *Diuturni temporis,* Leo summarizes his teaching in these words: *"From her, as from an abundant spring, are derived the streams of heavenly graces.* 'In her hands are the treasures of the mercies of the Lord.' 'God wishes her to be the beginning of all good things.' "

* * *

In 1904 Saint Pius X published his encyclical letter, *Ad diem illum,* commemorating the golden jubilee of the proclamation of the dogma of the Immaculate Conception. Father Dominic J. Unger, O.F.M. Cap., in publishing the document in 1946 entitled it, *Mary Mediatrix.* The whole dogmatic content of the letter is nothing more than an explanation of Mary's role as Universal Mediatrix of All Graces. For that reason it is difficult to single out any specific passage bearing on the subject at hand. It might be best to quote simply Saint Pius' conclusion to his own arguments. "As a result of this," namely, all that has preceded, *"she is the Dispenser of all the gifts that Jesus acquired for us by His Death and Blood."*

* * *

Pope Benedict XV has two explicit references to Mary as Mediatrix of All Graces. The first is found in the letter, *Il 27 Aprile,* addressed to the Cardinal Secretary of State, in which the Pontiff asks him to beseech the world in his name to pray for peace. Among other things he wrote: *"Since all the graces which the Author of all good deigns to impart to Adam's poor descendants are dispensed through the hands of the Most Holy Virgin,* in the living de-

Resort Camp

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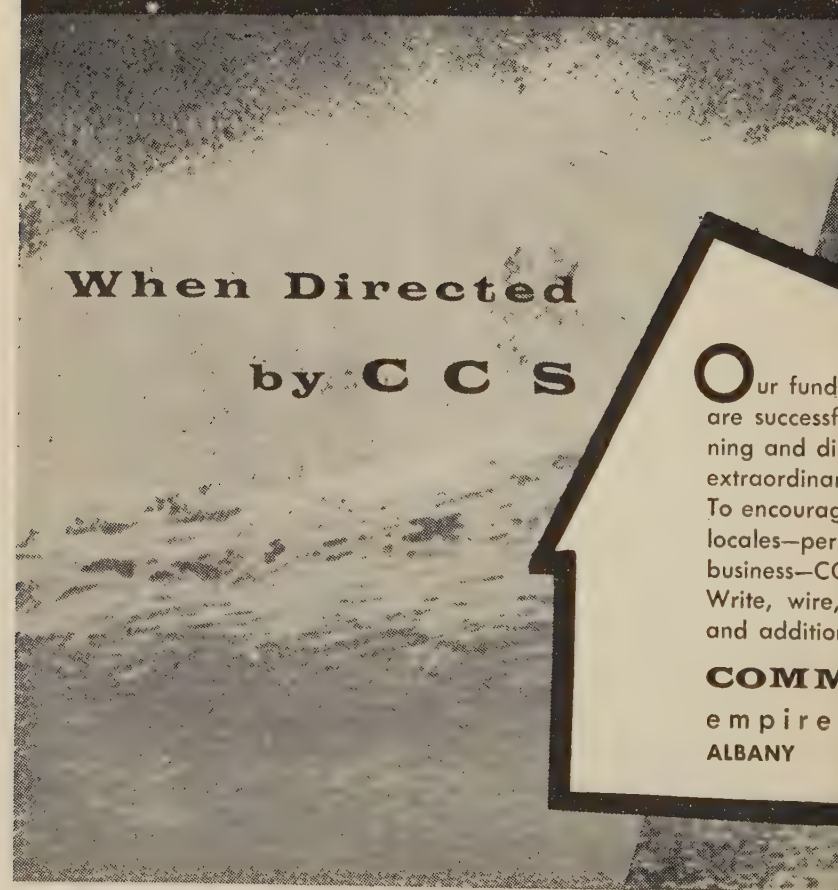

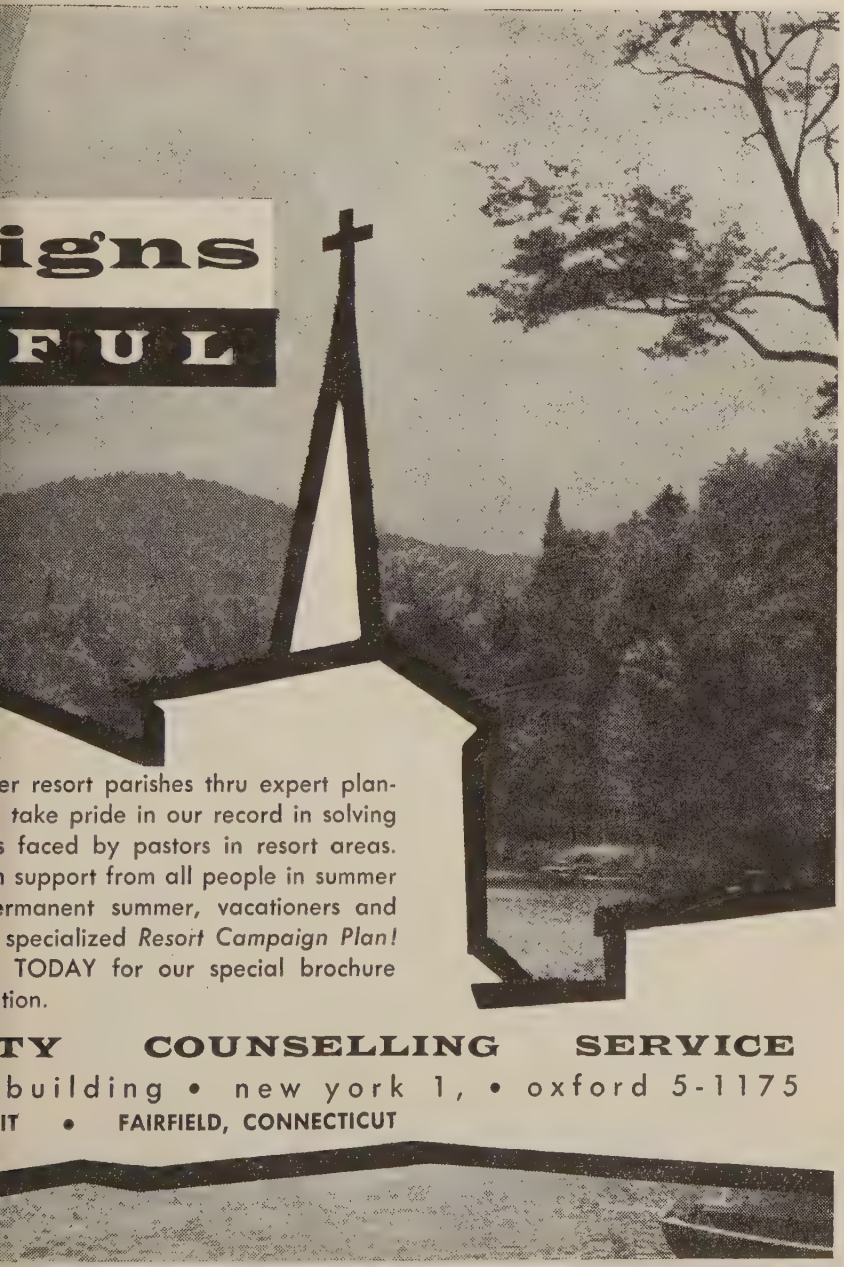
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sign of His Divine Providence, We wish that in this hour, more than ever, the lively and faithful requests of her afflicted children be directed to the great Mother of God."

The other citation is found in a document entitled *Inter sodalicia* and dated March 22, 1918. After pointing out that Mary rightly deserves to be called Co-Redemptrix because of her com-passion with Christ on the cross, Benedict XV goes on to state, "obviously from the nature of the case, *the graces which we, all mankind, have received from the treasury of the Redemption, are dispensed, so to speak, from the hands of the Sorrowful Virgin herself.*"

* * *

Pope Pius XI concludes his encyclical, *Miserentissimus Redemptor,* of May 8, 1928, with the following beautiful prayer to Mary, Mediatrix of All Graces:

"May the most gracious Mother of God be propitious to these wishes and endeavors of Ours. By giving us Christ the Redeemer, by rearing Him and offering Him as the Victim for our sins at the foot of the Cross —by all these intimate associations with Christ as well as by her own most singular grace— she became and is lovingly known as the Reparatrix. We are confident of her intercession with Christ, the only Mediator between God and men, *Who willed to associate with Himself His Mother as the Advocate of sinners and the Dispenser and Mediatrix of grace.*"

In his last encyclical letter to the world, entitled *Ingravescentibus malis,* on the subject of the Rosary as a combat against modern evils, he exhorts the Catholic world to pray in these words: "But rather, as We said in the beginning, *shall We beseech God through the mediation of the Blessed Virgin, so acceptable to Him, since, to use the words of St. Bernard, 'Such is the will of God, Who has wished that we should have all things through Mary.'* "

* * *

Our Holy Father, Pope Pius XII, also speaks of Mary Mediatrix of All Graces, in two remarkable passages. The first is found in his encyclical on the Sacred Liturgy, *Mediator Dei.* Speaking of the Virgin Mother of God as the crown and glory of all the angels and saints and men, he states: "She teaches us all the virtues; she give us her Son and with Him all the help we need, for *God 'wished us to have everything t h r o u g h Mary'.*"

Again, in his Apostolic Exhortation to the Clergy of the world, *Menti nostrae,* dated September 23, 1950, His Holiness places the priests of the world in the loving care of the Queen of the Clergy in these words: "To the Beloved Mother of God, *Mediatrix of heavenly graces,* We entrust the priests of the whole world in

order that, through her intercession, God will vouchsafe a generous outpouring of His Spirit which will move all ministers of the altar to holiness and, through their ministry, will spiritually renew the face of the earth."

* * *

"The radiant crown of glory, with which the most pure brow of the Virgin Mother was encircled by God" has shone with singular brilliance over the world. The Supreme Pontiffs of the last one hundred years are largely responsible for the hymn of praise that has risen from this vale of tears in honor of "nature's solitary boast." The modern Papacy has placed two brilliant jewels, namely the dogmas of the Immaculate Conception and the bodily Assumption, into the crown of the Heavenly Queen in the course of the past one hundred years. Surely it would not be exceedingly rash to say that those same Pontiffs have, by their writings, fittingly prepared the setting for yet another jewel in that crown. God willing, it would not seem to be too much to hope and pray that that other jewel will be the dogma of Mary as the Universal Mediatrix of All Graces.

Manning's Card Index

"From a recent history of the village of Graffham, Sussex, where Cardinal Manning served as Anglican curate and, later, after marrying the "Boss's daughter" as rector, we learn that he kept an accurate index of the character of his parishioners—fortunately in Latin. We find, for example such entries as these:

"Five names have the words 'addictus inebrietate' against them, although in one case the Rector has later been able to add the qualification, 'paulo.'

"One whole family of husband, wife and ten children are dubbed 'familia malo et ignavia addicta,' one daughter being in addition 'mendax.' In seven cases the Rector resorts to Greek—'skhismaticos' presumably meaning Nonconformists. A farmer is 'hostis ecclesiae et religioni,' and the local carrier is 'artibus pessimis deditus.' "—Contributed.

Sub-humanity

It is far from sufficient to herd people into church; . . . if once there they are presented with vapid statues and vapid sermons, and are made to sing of mindless yearnings to flee this wicked world and rest in a . . . comfortable deity, their instincts are in fact being set in precisely the wrong direction: they are being suggested into sub-humanity instead of being helped towards divinity.—Gerald Vann (as quoted in **The Grail**).

Philosophy for Fishermen

"Piscator"

Recollections of an anonymous enthusiast

DID you ever stop to think that the Apostles had two vocations in life, an old and a new? They were fishermen until Christ called them from the Sea of Galilee and said: "Come, follow me, and I will make you fishers of men." This new vocation did not destroy the old; they remained fishermen, but fishing became for them an avocation, a sort of subordinate occupation.

An avocation is a secondary calling; it is a hobby, a creative, relaxing recreation. The whole purpose of an avocation is to re-create the delicate harmony between the animal and the rational in man, a harmony that becomes discordant when a man's vocation emphasizes one part of his nature to the exclusion of the other. Thus, the avocation of the factory worker should be something mental; and that of the statesman, something physical; and so, President Eisenhower is known as a golfer, as Truman was a fisherman.

The priest especially is called to a life of spiritual and intellectual labor. He is called to an almost superhuman work, and yet the priest is only human. The priest is a man, not an intellectual machine. A good avocation will keep in balance this whole man that is anointed a priest, a balance that is so necessary for his life work.

There are many avocations from which to choose; music maybe, or art. Or there is card playing, tennis, basketball, hiking, and countless others. The choice is up to each individual. But the choice must be practical. Who of us, for instance, is able, ten years after Ordination, to dash up and down a basketball floor? Or who, even now, has the financial resources to make a regular hobby of poker?

One avocation that can be fitted into a priest's life is that of the first Apostles — fishing. One of the most fascinating scenes of the Gospels takes place just after a horrible Good Friday and the unbelievable events of that first Easter Sunday. The great Rock, Peter, as if battered by the mysteries and miracles of the last few days, says to the other apostles, "I'm going fishing." And they answer, "And we're going with you." These first priests were still men, even though it is a shocking paradox that these God-chosen eyewitnesses of the Resurrection should even think about fishing again.

The Ichthyopathic Compulsion

What does it mean to be a fisherman? There are as many different kinds of fishermen as

there are men who go fishing. There is, on the one extreme, the "ichthyopathic" type, suffering from a compulsion, who thinks fish, dreams fish, eats fish — and even likes the smell of fish. He just has to have the latest thing in fishing hats and boots, lines and lures. As you know, only one out of every ten fishing lures could possibly fool a fish; the other nine are manufactured to fool the fisherman; and this is the type of fisherman that bites.

At the other extreme is the "beer fisherman," a loud and jolly extrovert who always packs the iced beer in the car before the fishing gear. If the beer is cold, then his fishing trip is a complete success, whether he catches fish or not.

The real fisherman is anywhere between these two extremes (and tinged, perhaps, with a little bit of both). He is an ordinary man like ourselves, but one who has felt the intrigue and challenge of fishing — intrigued at the ridiculous thought of a fish trying to outwit an "animal rationale," and challenged by the fact that the slippery little beast does just that. The real fisherman is a prosaic man of poetry, caught up in the mysterious enchantment that comes with this great down-to-earth sport.

Fishing is a perfect side line, an ideal avocation for a priest, especially for the priest who is cramped in the dizzy whirl of city life, where the furious tempo of living can so deaden a man's mind; where worries and disappointments, personality conflicts, factory whistles, and automobile horns become so burdensome that he feels, at times, that he must escape, or go insane.

Escape From Gloom

An alcoholic seeks escape from reality into an unreal world of his own creation; he doesn't like a world that is black and blue, so he drinks and drinks until everything seems rosy again. The fisherman priest, on the other hand, seeks to escape from the apparent unreality of a very real world. It is as if the constant pressure of daily life forces his face flat against a huge canvas; sure, everything seems black! His fishing trip, then, takes him back to where he can see this canvas, — a God-painted masterpiece of life — a gigantic picture that begins with creation and climaxes in the glory of the Apocalypse. And in the fine detail of this picture of salvation, he can see his own little place again, and the souls that he is to save. His fishing trip is an escape to reality.

Real reality! Where he can slop around in water, water that is real — wet and cold. Where he can thrill at the mud oozing up between his toes — real gooey mud; and where he can feel the magic touch of a

warm sun and clean fresh air. This is reality! And, in the stark realness of it all, he is embarrassed to hear himself talking to God again, with a new and daring familiarity.

When the fish don't bite — and they seldom do — why shouldn't his thoughts drift back to his last retreat, to the good resolutions that he has forgotten to keep? He sees how really small he is and he laughs at himself; and God smiles on him. His musings may carry him back over the centuries, to those first apostolic fishermen; or, to the virtues of a fisherman, a zeal that is not cooled by bad weather or mosquitoes or poison ivy; a perseverance that never admits defeat; a confident hope that some day, somehow, the big one will be hooked. Suddenly, the thought strikes him, "But what are fish compared to souls?" and without trying to answer the question, once again he knows what it means to be a priest, to be a fisher of men. And he goes back to work that day, a better man, and a better priest.

A priestly vocation comes to a man from God; an avocation comes from the same God, but indirectly as an echo in his nature. Because the priest answers his vocation is no reason to ignore his avocation. Both calls come from God; both should be answered. And where his priestly vocation will keep his eyes and his heart fixed in the heights of heaven, his avocation will keep his feet on the ground.

For a Safe Delivery

About forty obstetricians of all religious denominations at St. John's Hospital, St. Louis, attended the tenth Mass of Thanksgiving to commemorate the passing of another year without the death of a mother in the obstetrical department. Obstetricians who had delivered at least one baby during the year offered thanks during the Mass that the year had been completed without the loss of a mother. Not since January, 1949, has a mother died in the hospital obstetrical department.

Originated in 1944 at St. John's Hospital, the Mass is being observed this year on a national scale. Similar Masses will be offered in some 50 Catholic hospitals in the united States.—**The Family Digest.**

A dry act of love is a real act of love because it is all for Jesus and nothing for self. It must, however, be proved by actions.—*Doyle, S.J.*

Sex In Print

Lt. Jack Fink

A disturbing report from the newsstands

IT'S about time something was done about the indecent literature that's been flooding our newsstands lately. The National Organization for Decent Literature publishes lists of periodicals and pocket books that are objectionable and some of our lay people see the list and say, "All right, I won't read these publications." But that isn't getting those publications off the newsstands.

And they are going from bad to worse while nothing is being done to dam up the flood. Just look at the titles advertised on the covers of the magazines. You don't even have to read the articles.

There are titles such as "Land of Free Love," "Wife Swapping," "Test Your Sex Appeal," "Weird Sex Customs of Japan," and "Female Extra-Marital Activity." There are articles like "The Sex Theory They Tried to Suppress." The theory is simple. Everybody is supposed to "let themselves go" and get as much sex pleasure as possible.

There are a great number of magazines that play up the private lives of movie actors and actresses. In these you can learn about "Loves That Hollywood Hides," or "What Lex Barker Never Told Lana Turner." You can find out how Van Johnson overcame his homosexual tendencies or you can learn the intimate details of the romance between Billy Eckstine and Denise Darcel.

The story of how the "suave" George Sanders broke into the bedroom of Zsa Zsa Gabor, when the latter was his wife, to catch her in bed with Rubirosa in order to prevent her from asking alimony in their divorce, and how the evening ended with everyone exchanging Christmas presents, has been told a number of times.

The movie magazines try to determine how happy movie stars are while married to their latest spouse. The stars themselves write articles telling how happy they are. (Of course, a week after the magazine is published some of those same stars are getting divorces.)

Burlesque queens seem to be in great demand as authors these days. Gypsy Rose Lee has written novels about murders in the burlesque business. Evelyn ($50,000 Treasure Chest) West has written to oppose Dr. Kinsey in one of his findings. She believes, unlike Kinsey, that near nude men would create a sensation in burlesque shows,

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causing girls to "clutch the arms of their escorts in excitement."

There are many burlesque magazines. These are photo magazines filled with pictures of girls with as few clothes on as possible in suggestive poses. And, of course, there are feature articles like "He Puts The 'G' in the G-String" and "He Dresses the Strippers."

Confession magazines are equally as numerous. In these people tell how "I Cheated on My Husband," "I Joined a Sin Club," and so on. Many of these stories are supposedly written by high school girls telling how they were seduced or how much fun they had when they "let themselves go."

Crime magazines are also in every nook and corner of the newsstand. The crimes played up almost always have something to do with sex and they delight in revealing the crimes commited by women. Teen-age crimes and sex orgies always get a good play and if these magazines are trying to teach that crime doesn't pay you usually couldn't tell it.

Aphrodisiac Prose

But the publishers of these periodicals don't seem to be content to just report the illicit sex relations going on in this country. They seem to be intent on creating more. Witness this article, for example, which appeared in a recent issue of "Playboy." The title of the article is "Virginity."

"All sophisticated playboys are interested in virginity. We trust that the matter of your own virginity has already been satisfactorily taken care of. You must now face up to the problem of virginity in your female friends and acquaintances.

"Most men recognize that virginity is an unpleasant little matter to be disposed of early in life. They appreciate that it's troublesome, a bother, and all things considered, just isn't worth having around. Unfortunately, this important information has been withheld from a large part of our female population.

"Some men, shirking their responsibilities, might shrug this off as none of their concern. If you've a social conscience, however, you realize, of course, that it is up to enlightened members of the community to get the facts to the uninformed.

"The most pleasant, satisfying, and generally successful method of spreading the good news is through demonstration. You will, of course, meet a certain amount of intellectual resistance from young ladies who have been previously misguided by narrow minded mothers, teachers, maiden aunts, etc. The purpose of this article is to show you how such resistance to learning (a form of social

lag) can be most easily overcome.

"First of all — what is virginity? Those wise in the ways of women know that it is far more a state of mind than a state of being. Each girl seems to have her own peculiar and rather precise idea of just how far she can go without losing it. And since it is primarily a state of mind, you will most often meet with success by attacking the mind, not the body.

"Your attitude is extremely important and will affect your entire approach to the problem. Remember — and this is very important — you are actually doing the girl a *service*. Some may suggest that you are trying to take from them a cherished possession. This is nonsense. Actually, you are *giving* them a new freedom — a means of enjoying life more fully — a greater appreciation of life and its many pleasures. You must be fully convinced on this point yourself before attempting to convince anyone else. Such a healthy, clean minded, all American attitude on the subject cannot but help favorably impress members of the opposite sex."

The rest of the article discusses techniques men can use to seduce women.

For General Sale

This article was in a magazine right there on the newsstands for all to see. What kind of an effect do you think it could have on a 15, 16, or 17-year-old boy or girl?

This monthly magazine also contains short stories of illicit sexual relationships, extremely suggestive jokes and cartoons, and indecent pictures throughout. Each month it features a two page color picture of a nude girl — the "Playgirl of the Month."

Have you noticed an upsurge in the number of newspaper accounts of teen-age sex orgies lately? I wonder how many of these were inspired by an article in another recent magazine.

The title of this article was "How to Have a Sex Orgy." The article told in minute detail how a girl could be a "popular hostess" among her teen-age friends by staging a sex orgy.

The author was afraid that some of those participating in the orgy might be a little bashful so he very thoughfully suggested that masks be given to each person as he or she arrived. They were also given numbers, the boys an even number and the girls an odd number.

Then one by one these boys and girls were instructed to go up to the hostess and tell her some secret sexual desire. After each had told his desires, the hostess would pair up those boys and girls who had the same desire. They would then

go off alone and fulfill this desire.

The author gave an example: If a boy would announce that he had a passionate desire to kiss a girl on the end of her nose, and a girl said that she ardently desired to be kissed on the end of her nose, the hostess would pair these two off and they would fulfill this desire. Of course, the author stated, if this was all they wanted to do, he couldn't figure out why they were at the sex orgy.

The author delighted in his idea of the masks to keep the boys and girls from knowing who their partner was. Then, he said, when they met each other at church the following Sunday there would be no need for them to feel bashful or ashamed.

The Pocket Books

The pocket books have always been violators of Christian norms of morality. Today on the newsstands you have sex novels with such titles as "Tonight For Sure," "One Night With Nora," "Three Men and a Mistress," and many with the word "sin" in the title. "Night of Passion," tells whether love is "for fun or marriage."

Today most of these pocket books are specializing in detective novels instead of just sex novels. But the heroes of these detective stories are always very "successful" in their conquests of women and the authors seem to compete with each other to see who can interject in their stories the most cases of sexual intercourse. And the descriptions of the preparations for intercourse are becoming a fine art.

Although not on the newsstands, there are also in circulation pocket books that describe just about every sex perversion imaginable. These pocket books are usually printed in Europe and somehow find there way into the United States.

They are usually written from what is supposedly a girl's viewpoint. One girl is usually describing her sex relations to another girl urging the second girl to find out for herself the pleasure she's been missing.

The stories describe in minute detail the actions of those participating in intercourse all the way up to orgasm. Then they do the same in stories about homosexuality, oral intercourse, and other sex perversions.

Today the pocket book publishers are putting out books that are supposed to instruct youth. One example of these is a 25c book on the newsstands titled "Facts of Life and Love for Teen-agers." Its description, "What Every Teen-Ager Should Know" is a gross exaggeration.

The first three chapters of this book, which tell how girls and boys grow into women and men and how conception occurs, could quite properly be used by

parents to help them to explain the facts of life to their children. But they should not be on a newsstand where these teenagers can buy it themselves.

But chapter four is the most objectionable part of the book. This chapter discusses such things as unmarried girls becoming pregnant, birth control, sterilization, prostitution, venereal disease, homosexuality, and masturbation.

In the feature on masturbation the author says that "occasional episodes of masturbation in the life of a person who is alive socially, maturing emotionally, and wholesome mentally seem to have no injurious effects" and "one finds it hard to say that masturbation is right or wrong."

The author points out that studies show that between 80 and 90 per cent of teen-age boys masturbate and that somewhat fewer teen-age girls also report the practice. So, she says, "with a habit as common as this seems to be, what the harm is if any, is a very real question." As if what a majority does determines what is morally right or wrong.

Perverted Principles

And the author mentions the morality of masturbation. She says that the greatest danger in masturbation is a guilty feeling (she doesn't say what causes the guilty feeling), and, "this sense of wrong-doing is encouraged by certain religious groups that believe such sex play is sinful. If this is the point of view of a person's religion, he must come to terms with his religious beliefs, himself, and his sex life if there is to be any real integration and wholesomeness in his adjustment."

The author says that masturbation is an individual affair and a person "is good and right as long as his behavior harms no one else and fosters his own best growth and development."

This discussion would not be complete without mentioning some of the sexually indecent comic books on the newsstands. There are coming into existence more and more "love" comics. These comics, aimed especially at young girls just reaching the age of puberty, show graphically sexual embraces and advances in such a way that they are bound to at least raise the curiosity of the immature youngsters.

But there are worse comics than these too. Today there are actually comics that show, by means of photographs and illustrations, how to get the maximum enjoyment from masturbation and intercourse. They show how to prepare a girl for intercourse and how to get the maximum enjoyment from orgasm.

It's true that these comics are not on the newsstands. But they do exist and this writer knows of cases in which young

teen-agers got hold of these comics and experimented. In one instance, the result was a pregnancy for a 15 year old girl.

But some of you might have the idea that our teen-age boys and girls don't read the indecent literature on our newsstands. If you think that, just slip off your Roman collar some night and drop into a drug store when a gang of teen-agers are there and watch for yourself.

This writer was in a drug store one Sunday night not long ago when an early movie at one of the theaters was over. The teen-age boys and girls flocked into the store and most of them headed right for the magazine counter.

I watched to see what magazines they looked at and what ones they bought. I'm sorry to have to report that every magazine on the counter that advertised an article with the word "sex" in it was paged through by these teen-agers.

And they bought these magazines too. Not too many bought the worse ones, thank goodness, but those magazines featuring some juicy gossip about movie actors and actresses did a land slide business that night.

But note this: It was not the boys who were buying these magazines. It was the girls. The boys looked over and bought the magazines about sports. Sometimes a girl would find something in one of the magazines that she would show to the boys, but the boys were far more interested in the magazines about sports than those about sex.

The same is true about the pocket-sized books. A few boys looked these over and a couple bought one. But it's the girls who buy these sex novels and avidly read them.

These pocket books are circulated around the teen-age groups. Generally the boys don't care to read them, but they are always willing to listen while a girl reads an exciting part to them or points out an exciting part for them to read.

The time has come when something definitely must be done about all this indecent literature. The National Organization for Decent Literature needs more support from everybody.

One recent magazine published an article entitled "Is Our Younger Generation a Victim of Sex Hysteria?" The answer to that question seems obvious.

In Practice, Perhaps?

Q. How many kinds of sin are there?

A. Two—mortal and convenient.

—The Monstrance

New Careers For Catholic Youth

Hugh L. Craig, M.M.

Positions of influence with good pay

WHILE the Church has missioners in every land and is making some 200,000 conversions a year, there are 20 million new births each year. Priests in foreign lands, finding themselves so insufficient, are always looking for new ways to obtain additional help and helpers.

Many missioners have wondered why there are not more Catholics working in the new international agencies, such as UNESCO, WHO, UNTAA, FAO and FOA. Those agencies are sending out thousands of men and spending billions of dollars to "develop a cooperative system of relations with other countries which desire to prevent aggression, to construct a stable world order and to develop world economies and human resources." A recent press release stated that "by the end of 1953, 33 member states had requested and received direct assistance from UNESCO in building up their educational and scientific services . . . One library in India has served 1,370,278 persons."

It is evident that the amount of good (and harm) which these organizations can accomplish depends to a large extent on the character and philosophy of the men sent out to underdeveloped or devastated countries. UNESCO, especially, aims to develop the whole man and, like our public schools, tries to do it on a non-sectarian basis, without religion.

While professedly non-sectarian, these organizations have many workers who are anti-religious. Instead of merely complaining about the anti-christianity of such men, Catholics would do better to supply their share of workers. By their presence in the organizations, Catholics would be in a position to help teach the less fortunate peoples of the world the riches of Christian culture. Such Catholics also could see that the work of missioners was not needlessly hindered by the agencies.

Positions Are Open

While visiting Washington, D.C., I was told that UN organizations are having difficulty in obtaining qualified personnel. They are not reluctant to hire Catholics. On the contrary, graduates of the Georgetown School of Foreign Service are considered especially desirable by many agencies.

Father Frederick McGuire, C.M., of the Mission Secretariate in Washington, D.C., has many times been requested to recommend personnel for important posts with U.N. agen-

cies. Often he has been unable to find Catholics who are willing and able to take the positions offered.

Speaking at a meeting of the National Catholic Educational Association, Father McGuire asked a group of college and university presidents to initiate courses which would qualify graduates for careers in U.N. organizations. Those present replied that not only are such courses costly to conduct, but there is little demand for them from Catholic students.

Both are important factors. For example, Father Corrigan, writing in "America," estimated that Catholic higher education in the U.S. is somewhat in the neighborhood of eighty to a hundred million dollars short of the current income needed to meet its professional commitments. As for Catholic demand for such courses, a great number of the students in the one Catholic School of Foreign Service, at Georgetown, are non-Catholics.

There seems little hope of our Catholic colleges providing courses to prepare students for U.N. careers in the near future. There are, however, many Catholic students attending state and other non-Catholic universities which offer such courses, and also maintain Newman Clubs.

Missioners would be most grateful if parish priests would encourage Catholic students to take these courses. A pastor who wishes to obtain a goodly number of vocations for the priesthood does not wait until the boys come to him.

So, too, priests who would obtain vocations for the work of U.N. organizations have to go to the young men to tell them of the opportunities. Some might hesitate to suggest that a student go to a state or other non-Catholic university. But once a Catholic has chosen to attend such an institution, it would be well to urge the young man or woman to take certain courses as preparation for U.N. work or a career in some other field where Catholic influence is needed, rather than to study for an already overcrowded profession.

While at first the U.N. organizations do not pay extra high wages, they soon advance to $10,000 a year. Top men receive as much as $30,000 a year. In addition to salary, foreign mission work has a great appeal to our American youth, and careers in the U.N. organizations would attract many Catholics if the opportunities were presented to them. A number of our young men leaving military service are in a financial position to take such courses through the GI Bill of Rights.

The need is so urgent that we believe the Great Missioner Himself will reward any priest who obtains such a vocation for fields white for the harvest.

Code and Cult

Questions may be submitted to the editors

Joseph F. Marbach, J.C.D.

MUST we read the epistle to the people on Sundays? Any legislation on the point? It is often unintelligible. Many pastors omit it entirely.

I am unable to find any legislation on this point in the universal law of the Church. Thus, unless there is some particular law about the matter in your diocese, you are free to omit reading the epistle to the people. We may admit that the epistle is often unintelligible because it contains usually only partial excerpts, while the gospel has a single complete story or parable.

In THE PRIEST *for January you cite the answer of the Holy See on May 3, 1953, to the effect that a Latin bishop or pastor cannot validly witness the marriage of two Eastern Catholics. What are we going to do in the following case? Here in Tucson, Arizona, we have a group of Maronite families, and two Maronites have approached the local Latin pastor about their marriage. We must be hundreds of miles from the nearest Maronite priest. Isn't there anything in the marriage laws for the Eastern Churches which resembles our Canon 1098?*

You have an excellent suggestion—something we have not yet seen in the discussions about the confusing state of affairs relative to Eastern Catholics and marriages in this country.

Canon 89 of the Oriental Code is similar to our Canon 1098. Canon 89 states that if the Oriental pastor or bishop or their delegate cannot be obtained "sine gravi incommodo" then the following familiar rules apply: "1. In mortis periculo validum et licitum est matrimonium contractum coram solis testibus; et etiam extra mortis periculum, dummodo prudenter praevideatur eum rerum statum esse per mensem duraturum; 2. In utroque casu, si praesto sit quivis alius catholicus sacerdos qui adesse possit, vocari et, una cum testibus, matrimonio assistere debet, salva coniugii validitate coram solis testibus."

In your circumstances therefore I see no objection preventing the Latin pastor from witnessing the marriage of two Maronites. Also, we may take the liberty of hoping that some day an official decision will state that the decision of May 3, 1953 refers only to "territorium proprii ritus" and not to "Extra territorium proprii ritus, deficiente huius ritus Hierarcha," to borrow a phrase from

Canon 86 § 3 of the Oriental Code of marriage laws.

I noticed your negative answer against taking some liquids at 7 for the priest who offers the 8 and 9 on Sundays. Our situation in the parish is the following. We have Masses at 8—9—10—11. We take turns so that every Sunday one helps with confessions and Communions at the 8—9 and then offers the 10—11. We rotate each Sunday. The priest who offers the 10 and 11 finds it a long time to fast even after taking a glass of juice or milk or a cup of coffee before nine, and nothing else. Any suggestions?

Taking the law in its literal meaning, we must say that not one piece of toast nor one egg would be allowed but there is no limit at all about the amount of non-alcoholic liquids allowed in your circumstances. So you don't have to content yourself with *one* glass of juice or *one* glass or milk or *one* cup of coffee. Take as much as you wish and as often as you wish—up to one hour before you start the 10.

It appears to me that the secular press carried a story last year to the effect that the S. Congregation of the Holy Office made some statement or decree relative to the fact that Catholics should not donate their eyes to an eye bank for use immediately after death. May I ask you kindly to send me the origin of that remark and if possible the source (perhaps A.A.S.) that carried the statement or decree of the Holy Office.

I am unable to find a specific decree of the Holy See in the *Acta Apostolicae Sedis* for 1954 relative to donations, e.g. in a will, to an eye bank for use immediately after the donor's death.

The Boston Pilot of August 7, 1954, contained an article entitled "Do Eye Transplants Violate God's Law?" It appears to refer however to a question of eye transplants from the living but not specifically to cornea transplants from the eyes of the dead. The unnamed author of this Boston article, in reference to donating one's eye while still alive, states: ". . . it seems untenable that anyone would be justified in inflicting serious mutilation on himself in order to relieve the need of another." The same author however finds no objection to "eye-banks" and he writes: " . . . Once death has occurred, the process of natural corruption sets in and there is obviously no further need to be concerned about the health or integrity of the body. The body should be respectably prepared for burial, but there is no objection on moral grounds to the use of any of its parts for the benefit of those who are still alive."

On the other side of "live"

donations, a new book written for nurses, "Keys to Catholic Nursing" by Father Edward J. Hayes, Father Paul J. Hayes and Dorothy E. Kelly, R. N. states as follows: "Trasplantation of the cornea—or any other organic transplantation—gives rise to a theoretical problem in cooperation if the organ comes from a living donor. This is because it is the subject of a theological dispute, the Church having as yet made no official statement on the matter. Some s a y corneal transplantation from a living donor is not allowed because it is the mutilation of a healthy organ. Others say it is allowed because (a) Christ praises those who lay down their life for others, and giving one organ is much less than life itself; and (b) what one may do for himself he is permitted to do for his neighbor from a motive of charity. In practice, the nurse would be allowed to cooperate in a corneal transplantation."—N. 79.

Perhaps some reader of THE PRIEST has some pertinent information about any decree of the Holy See about "eye banks" or similar questions; also, perhaps some reader could prepare a more comprehensive treatment of the morality of blood donations, skin grafting, donations of cornea, eyes, etc., as such problems do arise due to the magic of modern science.

We might mention two stories that have appeared in the newspapers. A 19-year-old Catholic from Rochester, N.Y. received a medal and scroll last year from President Eisenhower—a 1954 winner of a "Young American Medal"—for donating a piece of bone from his leg to an 11-year-old crippled girl. A man in Northboro, Mass., received public praise when he donated one of his kidneys to his twin brother.

I doubt we should use the word "mutilate" in such discussions, as that word would prejudge the cases; "mutilate" connotes "to maim, to render imperfect, to destroy, to spoil, to disfigure, to mar," etc. Rather I think we should use merely the word "donation" and to determine if the principles of "the double effect" might be invoked. Personally we hold the affirmative, that such donations are licit.

A non-Catholic lady living in my parish wants to marry one of my parishioners. She was married before, but her husband in turn had been previously married and his first wife is still alive; thus apparently we have a "ligamen" case, but our Officialis will take the cases of only Catholic petitioners in such cases. What can I do?

In what diocese did her former marriage take place? Let us hope that it did take place in some other diocese which would make that other Tribu-

nal equally competent; let us hope the other Officialis will be more reasonable, and more accurate. It is true that ligamen cases, as all cases mentioned in Canon 1990, are of the "judicial order" but that appears to refer rather to certain solemnities such as citations, the Defender of the Bond's votum, etc., rather than the full scope of a formal trial. It is true that non-Catholics are not allowed to be petitioners in formal trials but there seems no reason to make a "ligamen" case equal a formal trial. Cf. *The Jurist*, 11 (1942), 56, 60; IV (1944), 1-53; VI (1946), 353, 398; VIII (1948), 396.

Meditation

1. This should be the first occupation of the day.

Si orationem operi praemiseris, et surgens a lecto primorum motuum initia ab oratione duxeris, aditus peccato in animam non patebit. St. Ephrem, de orand. Deo.

Sine studio orationis, omnis religio est arida, imperfecta, et ad ruinam properans. St. Bonaventure. De prof. rel.

Praevenerunt oculi mei ad te diluculo, ut meditarer eloquia tua. Ps. 118

Consurge et lauda, et in principio vigiliarum effunde sicut aquam cor tuum ante conspectum Domini, leva ad eum manus tuas. Lament. II. 19

2. On no account should we omit this exercise of piety because of weariness or aridity, or because, in spite of our best efforts, we do not seem to profit by it.

Quidquid ex me mihi deest, usurpo mihi ex visceribus Domini mei Jesu Christi, quoniam misericordiae affluunt, nec desunt foramina quibus effluant. August. In Man. 21.

Advocatum habemus apud patrem, et ipse est exoratio. . . Orat in forma Dei, orat in forma servi, orat pro nobis, et oratur a nobis. Ut sacerdos noster orat pro nobis ut caput nostrum, oratur a nobis ut Deus. Oramus ad illum, per illum, in illo, et discimus cum illo, et dicit nobiscum. St. August. in Psalm VIII.

Jesus Living in the Priest—Millet Byrne.

Book Reviews

Four Saints and an Angel

SAMUEL Taylor Coleridge once spoke kindly of the "milder muse" who inspires good poems but not great ones. Hagiography, too, has a place for works considerably below the excellence of masterpieces like Fabre's *Joan of Arc*. Five such minor but serviceable studies recently appeared on the American market. They treat of St. Benedict, St. Columban, St. Dominic of Spain, St. Dominic Savio, and St. Michael the Archangel — a representative from each half-millenium of Christian history, and an angel presiding over the whole.

In *St. Benedict and His Monks*, Theodore Maynard lives up to his hope of writing something useful for the average person who wants a general idea of such matters as "the biographical facts we have concerning St. Benedict . . . some account of his Rule and its significance . . . something of Benedictine history through the centuries . . . the influence of the Benedictine spirit upon Catholic life today." Himself a Benedictine Oblate, Mr. Maynard is obviously and understandably a keen admirer of things Benedictine. He appreciates Dr. Samuel Johnson's statement that whenever he heard of a monastery he felt that he wanted to kiss the ground.

The greatness of the patriarch of Western Monasticism may be suggested by the mere naming of some of his spiritual sons: Gregory the Great, Venerable Bede (the only English Doctor of the Church), St. Boniface, St. Anselm, St. Bernard of Clairvaux; and, more recently, Bishop Hedley, Abbots Butler, Chapman, Marmion. Concerning the last-named, Mr. Maynard says that it would be hard to find a spiritual writer who is more rewarding, more intimate, more profound, more practical.

So much for the best and most literate of these five books.

St. Columban

Father James Wilson of St. Columban's Foreign Mission Society provides us with a brief, informative life of the patron of his Society. St. Columban (or Columbanus) lived from 530 to 615 A. D., and was the greatest of the Irish missionaries. Pius XI declared that the "renaissance of all Christian science and culture in many parts of France, Germany, and Italy was due to the labours and zeal of Columban." Father Wilson recounts his great travels, first undertaken at the age of forty! Passing through the countries mentioned above, and also through Switzerland, the Saint founded such famous monasteries as Luxeuil and Bobbio.

In short, the author makes it clear why this Saint was chosen as patron of the Missionary Society founded in 1916 by Father Edward Galvin. A number of pictures dealing with this admirable

group relieves a text somewhat dully printed and somewhat tamely written.

St. Dominic

Thus far a lay Benedictine writes about the lay Benedict, an Irish Columban writes about the Irish Columban, and now a Dominican Sister writes about the Father of the Dominicans. In *St. Dominic, Servant But Friend,* Sister M. Assumpta O'Hanlon, O.P., presents a sort of meditative biography of the man who gave the Church its first religious order, and whose spiritual children include such renowned spirits as St. Albert the Great, St. Thomas Aquinas, St. Vincent Ferrer, Fra Angelico, Blessed Martin de Porres, Lacordaire, Vincent McNabb; and tertiaries like St. Catherine of Siena, St. Grignon de Montfort, Father Olier, and our own Pius XII.

Born of Spanish parents in 1170, Dominic de Guzman filled his brief fifty-one years with amazing accomplishments. The author tries to give his life its proper setting, mindful of Chesterton's remark that "in the legend of England Dominic is still conceived as an Inquisitor devising thumbscrews, while Francis is already accepted as a humanitarian deploring mousetraps." Perhaps Sister Assumpta underestimates how much apology the Inquisition needs, but her chapter on that institution is especially good. And how pleasant it is to read of the affection which linked the Cherubic Dominic to the Seraphic Francis.

All in all, a commendable book. The author's style has a gratifying tautness, but it is perhaps a bit more feminine in approach than some readers may relish.

St. Dominic Savio

The fourth book takes us back to Benedict's Italy, but brings us up to quite modern times. In fact, St. Dominic Savio was just canonized in June, 1954, slightly less than a century after his death. Not quite fifteen when he died, St. Dominic had been under the direct guidance of St. John Bosco for three years previously. Hence it is appropriate that Peter Lappin, the author, should be a Salesian of St. John Bosco, and that he should subtitle his book, *Teenage Saint.* Written for teenagers, the work does a fine job making somebody real out of a real though extraordinary boy. The jacket drawing and a few others within should help to undo some of the damage inflicted by the cadaverous and soggy caricatures already in currency.

St. Michael

All four authors so far have enjoyed close linkage with their subjects. There remains only a study of the patronage of St. Michael, and we have to be satisfied with the knowledge that this dissertation was written for the Angelicum in Rome. The author, Andrew A. Bialas, belongs to the Clerics of St. Viator in Chicago. Amply documented, this book has three parts: a consideration of the existence and extent of the cult and patronage of the Prince of the Heavenly Hosts; a fundamental study of the nature and power of angels, and of the meaning of patronage; and a treatment of the excellence of St. Michael's patronage.

Despite the large amount of

speculation involved in angelology, this treatise is interesting enough, though it is definitely not the thing to present to the altar boys. It should make the reader more appreciative of St. Michael's role as one of the three patrons of the Universal Church.

St. Benedict and His Monks, Theodore Maynard, P. J. Kenedy & Sons, N.Y., $3.00, 1954, xiv-241 pp.

Life of St. Columban, Rev. James Wilson, M.A., Burns Oates & Washbourne, Ltd., London, 1954, 103 pp.

St. Dominic, Servant But Friend, Sister M. Assumpta O'Hanlon, O. P., Herder, St. Louis, $3.50, 1954, ix-182 pp.

Dominic Savio, Teenage Saint, Peter Lappin, Bruce, Milwaukee, $2.75, 1954, iii-153 pp.

The Patronage of St. Michael the Archangel, Andrew A. Bialas, C.S.V., Clerics of St. Viator, Chicago, $2.75, 1954, x-163 pp.

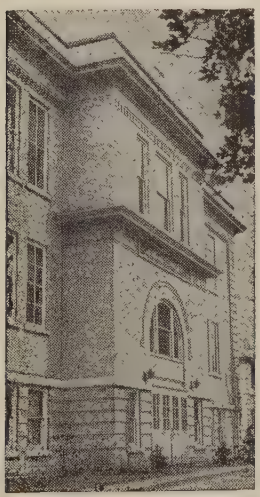
—J. J. Gallagher, Baltimore.

Shrines to Our Lady Around the World

by Zsolt Aradi

Farrar, Straus and Young, New York, 1954, pp. 214, $5.00

THIS is a fascinating book. In it we can visit, in our imagination, a large number of Marian shrines in practically every part of the globe, thanks to the clear in-



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teresting text and the more than 175 excellent photographs.

For the most part, the information given in the book seems to be correct. Yet at times we find a bit of inexactness and even a few positive errors.

The author states flatly that the Visitation took place at Ain Karem. The statement should have been qualified by "probably." Ain Karem has a very strong claim — according to many scholars, the best claim; but we cannot call the matter entirely certain.

On page 176 we find a small but positive error when Bishop Shahan is called the first rector of Catholic University. Similarly, on page 178, the Maryknoll Seminary at Maryknoll, New York is inaccurately labeled a "monastery."

But a more serious error occurs in the presentation of the message of Fatima. On pages 191-92 it is said that "Our Lady had shown them a vision of Hell, and requested that everybody should pray for those suffering souls," and lest anyone think the souls in purgatory rather than those in hell were meant, on page 193 we read, "The Lady asked them again to pray" incessantly for the souls of the lost.

In spite of such errors and inaccuracies, the book will probably accomplish a considerable amount of good. After all, most Catholics know better than to pray for souls in hell. And in other respects, the book does help to give an impression of the vastness of the honor paid to Mary and the richness of its historical and geographical extent. — Wm. G. Most, Dubuque.

The Psalms, in Rhythmic Prose

James A. Kleist, S.J., and Thomas J. Lynam, S.J.

Bruce, Milwaukee, 1954, $4.00.

THIS is a further addition to our rapidly growing collection of English versions of the Psalms. Like most of the other recent translations it is based on the new Latin version. A fresh effort at clarifying the divine message of the Psalms is always welcome; and yet some motive must be assigned for venturing into a field that is already fairly occupied.

The justification in this instance is, in the first place, the reputation of Father Kleist as a classical scholar. If the Latin succeeds in conveying the fuller sense of the Hebrew, he may be trusted to give us an excellent translation, for no one was better qualified than he to penetrate to the deeper and fuller meaning of the text with which he worked. Further, the authors had the ambition of using a form of English that the subtitle and the foreword describe as "rhythmic prose." The rhythm is for the most part an iambic metre. The version does not pretend to be poetic, as we employ the word in English, and yet it does make use of terms frequently that are not generally regarded as prose. The working out of this ambition gives the version a singular character, at times quite effective. Beyond this the authors seek to facilitate the understanding of the Psalms by giving each a heading descriptive of its contents or suggestive

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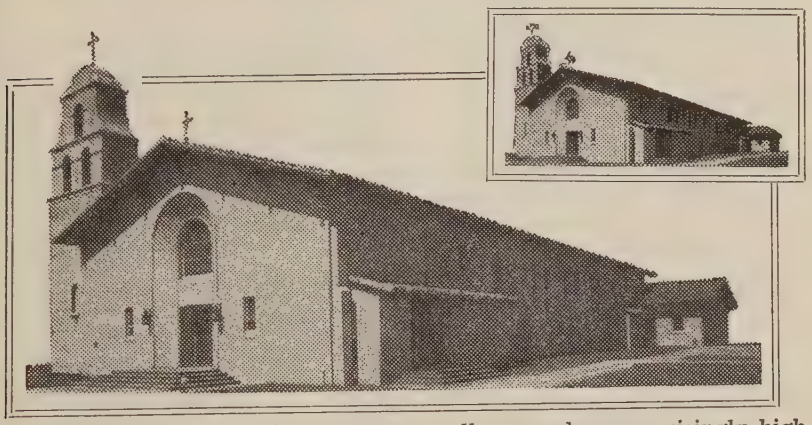

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of its devotional use. In sub-headings are provided the divisions of the Psalms; clarifying notes are offered, though rather sparingly. All this apparatus is new and independent of the earlier English translations of the Psalms.

This is a better translation than some of the other recent English versions; it may be found attractive because of the adorning cadence introduced into it. Still it is not as thorough a version as the Confraternity Psalms. Father Kleist was a classicist, but not a professed biblical scholar; and, as we have already learned from Msgr. Knox, a good version of the Scriptures requires more than a knowledge of the classics. Then, too, however meritorious the idea of casting the English into a rhythmic mold, it has nothing to do with a rhythm or the poetic genre of the original. The rhythm of stresses of Hebrew poetry is based on a principle quite different from our metric system, one that cannot be represented in any translation. The device in this instance does little if anything to make the Psalms more intelligible. It must, therefore, be regarded as a mere ornamentation that is extra-biblical in nature.

And yet, if the translation or its metric device should increase the reading of the Psalms or elevate the devotion of the readers, the effort will have served a noble purpose. The volume should be had, at least for comparison with others. We may be confident that it will do much good, and this justifies our recommending it heartily.—Wm. L. Newton, S.S.D., Elyria, Ohio.

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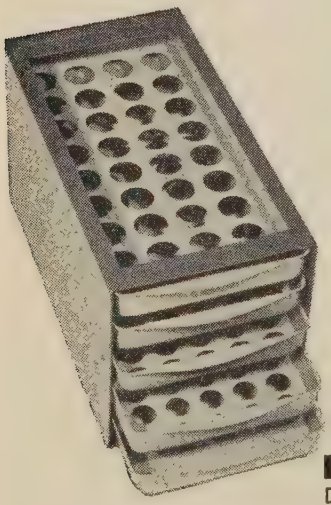

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Continued from 370

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Sincerely yours,
Frank E. Gartland, C.S.C.
Editor, "The Catholic Boy"

Altar Boys And Boy Scouts

YOUR Currente Calamo article in the February issue of THE PRIEST arrived during Boy Scout Week and hence a natural association of ideas linked Scouting and Altar Boys as I read your timely remarks. You see, we were in the midst of last-minute arrangements for our annual Scout Reverent Observance Sunday and all of the boys who receive the Ad Altare Dei Cross are Altar Boys as well as Boy Scouts.

It seems unfortunate that more priests are not aware of this award for Boy Scouts. This year here in Seattle the largest number yet to receive the award in this area—82 — were featured in a Sunday afternoon service at the Cathedral, at which time His **Excellency,** Archbishop Connolly, personally presented the coveted Ad Altar Dei Cross to these boys. They had shown themselves to be "first class," both in Scouting achievement and in the knowledge and practice of their religion. Not only had they satisfied their Scout leaders and parish priests, but they had also survived a day-long examination conducted by the Major Seminarians out at St. Edward's Seminary, at which time their knowledge acquired as altar

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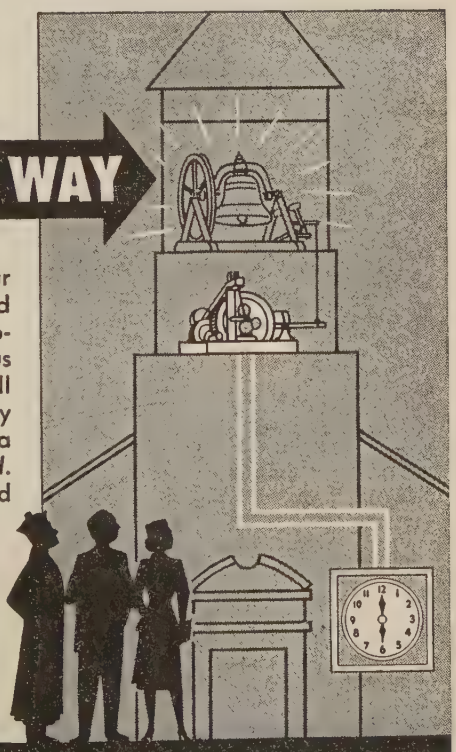

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boys were severely tested. Indeed, if the average layman knew all the points of doctrine and practice expected of these Boy Scouts, it would be a most happy situation. Working on the requirement steps over a two-year period in a graduating system, their religion is intermingled with their fun and adventuresome activities, a healthy inter-relationship benefiting both boys and leaders.

Any priest desiring further information about this Scout Award for Altar Boys may receive it by writing to: Mr. A. A. Kirk, Director Catholic Relations, Boy Scouts of America, New Brunswick, N.J.

Sincerely in Christ,
Richard Stohr
Archdiocesan Scout Chaplain
Seattle 4, Washington

The Priesthood In Heaven

IN answer to the Rev. Father in your recent issue asking what kind of priestly work the good Lord will have for his good priests in Heaven, the thought at once came to me — Why worry? Leave that to the good Lord — Who will reward everyone according to his deserts, and will find suitable occupation for each one of us, priests or laymen. With the lame efforts some of us make in singing and praying here on earth, a little brushing up and practice might help to assure our entrance into Heaven, and thus will make us worthy to join in with angels and Saints — "praising God," which will be occupation enough for Popes, Bishops and Priests for all eternity. Not so?

Let's make sure first of all of getting there and to the front ranks, before our devout lay people, by increasing our faith and trust and confidence in God, and His omnipotence will supply the rest.

Pastor Antiquus
Pittsburgh, Pa.

Layman Appeals On Priest's Behalf

I AM a lay Catholic but I wish to submit this letter for publication in the Correspondence department of THE PRIEST. I wish to use this means in an effort to assist a Goan priest in Ceylon.

I have been in correspondence with Father Almeida and he has

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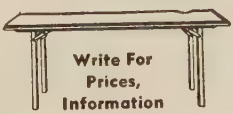

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Correspondence

made two requests to me, but my limited means leave me a bit handicapped. He has requested the names of some priests with whom he could correspond, and he has asked for material aid in the way of Catholic books and magazines. His allowance is only $5.00 a month, so he is not able to buy these books.

I have sent him an occasional dollar bill and a bundle of magazines, but would like to be of more help. So I hope some of your readers will be charitable to this good priest. Won't some American priests get in touch with him, send him a book or two, or perhaps a bit of financial help? I too shall be grateful. My friend is Rev. Levito Almeida, St. Joseph's Church, Wennappuwa, Ceylon.

Thank you, and God bless you all.

(Mr.) Lawrence Schall
Kenosha, Wisconsin

Visiting France?

WITH the tourist season now on, many of our priests from this country will be traveling through Europe. The tours that they will be taking include Lourdes, Fatima, Assisi and other great shrines on the continent. All of the shrines of the saints are beautiful, but if there is any shrine in Europe that could be called "The Priest's Shrine," if there is any shrine every priest should visit, it is the shrine of the Sacred Heart at Paray le Monial, a short distance from Paris, France.

At Paray le Monial the priest can kneel at the spot where St. Margaret Mary knelt and heard the

promises of Jesus Christ. He can see the spot where the Sacred Heart stood and promised "I will give them all the graces necessary in their state of life" and "I will give to priests the gift of touching the most hardened hearts." And, greatest of all, the priest who is visiting Paray le Monial can celebrate Mass on the altar of the apparitions, the same altar where Jesus stood time and again.

Surely all of us priests are devoted to the Blessed Mother and the saints and we love their shrines. But every true priest should love above all the Sacred Heart of Jesus and should desire above all to visit sometime during his life the great shrine of the Sacred Heart at Paray le Monial.

Sincerely in Christ
Robert McCarthy

Watertown
New York

The Pre-Baroque Chasuble

DR. Theodore Klauser, in his fine study, "A Short History of Liturgy" (The Liturgical Press, St. John's Abbey, Collegeville, Minnesota), makes instructive and interesting observations, among which are the following in regard to:

1. — the "duplication which occurs when attention is divided between the offering of the Holy

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Sacrifice and adoration of the eucharistic Christ enthroned in the monstrance";

2. — the chanting of the Benedictus after the Consecration of the Mass;

3. — the decree regarding pre-Baroque (mistakenly called "Gothic") chasubles.

In discussing the third item, he states:

"The ancient mosaics, such as the splendid company of the Dalmatian saints in the church of St. Venantius in Rome, show us how impressive the principal liturgical vestments, the chasuble and the dalmatic, appeared in ancient times. The chasuble, the liturgical garment of the bishop and of his representatives, the priests, was a bell-shaped costume reaching to the feet, of light weight and usually of dark-colored material, which was gathered up on both sides so that the movement of hands and lower arms was left free. In contrast to this the dalmatic, the garb of the deacons and sub-deacons, was a full-cut white tunic with wide sleeves, similar in cut to the present day cowl or choir garb of the Benedictines.

Beauty and Dignity

"These two types of garments can hardly be surpassed in beauty and dignity: in my opinion they rank among the classic creations of human handiwork of all ages. The chasuble, with its free-flowing folds, falling in oval lines, and deep-toned in its hue accentuated the figure of the venerable and priestly shepherd of the flock; while the dalmatic with its light color, its folds in simple vertical lines, its sleeves adapted to easy action, corresponded well to the service function of his more youthful assistants.

"From the studies of Fr. Joseph Braun, S.J., we learn that, despite various changes in color, material and decoration, the chasuble and dalmatic retained their main original features for hundreds of years — until the Baroque period, with its characteristic and astonishing self-confidence, proceeded with its usual ruthlessness to alter in a radical way the structure of these two garments. Until then they had been really garments; now they became ornaments, gor-

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geous and rigid ornaments which hung like scapulars from breast and shoulders.

"And since this inferior Baroque form of chasuble and dalmatic was in vogue in the period of the liturgy's codification and also corresponded in style with the many Baroque churches in Rome, the rubricists had no hesitation in declaring it to be the standard form. And so it comes about that there is a decree of the Congregation of Rites of December 9, 1925, which states that 'Gothic chasubles' (a name mistakenly applied to the pre-Baroque form of the chasuble) "are not in accord with the mind of the Congregation."

Advocates of the beautiful pre-Baroque (so-called "Gothic") chasubles are happy to notice in the Catholic press pictures of eminent prelates using the dignified pre-Baroque chasubles. This is indicative, as it were, of the mind — or at least the "instinct" — of the Church *in action* and not in decrees.

A Note of Optimism

Dr. Klauser strikes a note of joy and optimism in the last paragraph on page 32:

"It seems that Pope Pius in his wisdom recognized the danger that threatened the intelligent and organic further development of the liturgy if its determination rested entirely in the hands of the rubricists. For on February 6, 1930, he established within the Congregation of Rites an historical department which was to

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have voice in all liturgical cases. It is to be hoped that this new department will be in position to guard in the future against decisions like the two (one decision refers to the decree on pre-Baroque chasubles and the other to 'the decree of January 14, 1921 stating that it is not permitted to chant the *Benedictus* before the Consecration') that have been cited here, which are not in accord with right historical understanding of liturgical rites and prescriptions."

A footnote on the same page, 32, informs us that "this essay was written before the restoration of the Easter Vigil. The latter, together with other reforms initiated by the Sacred Congregation of Rites in recent years, gives promise of a 'new era' in the history of the liturgy, in which, without sacrifice of traditional values, the sacramental rites will be better adapted to actual spiritual and pastoral needs."

Our reply to Dr. Klauser is an enthusiastic "Amen."

Timothy Chiappetta, O.F.M.Cap.
Immaculate Conception Church.
Bronx 67, N.Y.

'Pastoral Spanish'

THE Oblates of Mary Immaculate published a book by Rev. Fr. Alphonse Simon, O.M.I., under the title of "Pastoral Spanish." This was ten years and two editions ago. Recently we have read this book reprinted because of its wide acceptance among the clergy throughout the world.

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Yours in Christ,
Rev. J. A. Hakey, O.M.I.
De Mazenod Scholasticate
San Antonio 12, Texas

African Poverty

WOULD you permit me to pass along to the readers of THE PRIEST a consideration which came to me from Pere Regamey's book called "Poverty"; a consoling book for missionaries, by the way.

Father Bernard, who was known

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as "the poor priest," was discussing the problems of his parish with his companion who tried to be optimistic about their financial situation. He reminded Father Bernard that fresh alms always came to them as soon as their money was all gone; Father Bernard said sharply: "Then you must still have got some, because no one is giving us anything. You must get rid of what is left at once, so that God will give us what we need."

By the end of this month we will have gotten rid of all that we have here, so that God will give us what we need for feeding and clothing 75 young boys of the Masai tribe, and for paying the wages of 17 catechists who are working among the people of five distinct tribes spread over the 26,000 square miles of our mission.

Yours in Christ,
E. Hillman, C.S.Sp.
Arusha, T.T.
East Africa.

Favors The 'World Calendar'

WHAT can we do to get on the "World Calendar" band-wagon? I wonder if the clergy generally realize the imense advantages this system would mean for us? Streamlined Breviaries and Missals — and the Ordo would become a collector's item. It's worth thinking about.

I must thank you, by the way, for the help and encouragement I have derived from your publication during the past seven years in rather isolated sections of

northern British Columbia. The monthly reading of THE PRIEST — unfortunately it only lasts a single evening! — is like the visit to a seminary which you recommend in the December issue to those who live in more populous places.

Sincerely in J.C. & M.I.
Missionarius

Julie Again

SO Julie is back! I do look for Julie; but feel at times she might be caught at more modern tricks or sayings . . . I generally show the pictures to my housekeeper, but sometimes she fails to see the laugh.

Let us have Julie regularly — but do modernize her a little — still modestly dressed and respectful in her conduct. Yes, she is wanted, she is indeed needed!

Father Gaudens
Pittsburgh, Pa.

AS a long-time reader though recent subscriber to THE PRIEST, I was quite disappointed to see the face of "Julie" peering out of p. 47 of the January issue. I have always felt that this was one feature which marred an otherwise excellent and necessary periodical.

"Julie," like "Speck, the Altar Boy," "The Little Nuns," and all the other caricatures of things spe-

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Correspondence

cifically Catholic, can do little, I am sure, to increase our appreciation of the Church or the priesthood.

Couldn't the space devoted to "Julie" be better used for a timely quotation from our Holy Father? I am sure that he would feel much more at home in the midst of your fine writers than she.

Sincerely in Christ,
Bernard Head
Indianapolis

Thanks From Macao

IN the name of our dear refugees and in the name of Jesus Christ Our Lord, I thank you from my heart for your zeal and devotion to our poor Chinese refugees. As a result of your article in THE PRIEST, I have already received three orders for sacred vestments that I have transmitted to the sisters' workshop and two orders for sacred pictures in the Chinese style that I have given to two Chinese friends. One is the father of five children. The other is the mother of six children.

One word more. In two of the letters I have found checks of $10 and $40 that enable me to go on for a little time running our stocking factory. Just today I had told our manager that we would have to stop for lack of money and now I have enough to buy a little raw material.

God thank you as I do in His name.

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